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MEMOIRS  
OF THE  
Reformed Episcopal Church,  
AND OF THE  
PROTESTANT EPISCOPAL CHURCH,  
WITH  
COTEMPORARY REPORTS RESPECTING THESE AND  
THE CHURCH OF ENGLAND,

EXTRACTED FROM THE PUBLIC PRESS,

ANALYZED AND COMPARED WITH PREVIOUS HISTORY,

BY

BENJAMIN AYCRIGG, PH. D.

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*"Schism is a Sin by Apostolic Authority."*

*"Separation from Schism is a Duty by Apostolic Example."*

*"Separation from his Schism is Schism according to each Canonist."*

CHAP. xii.







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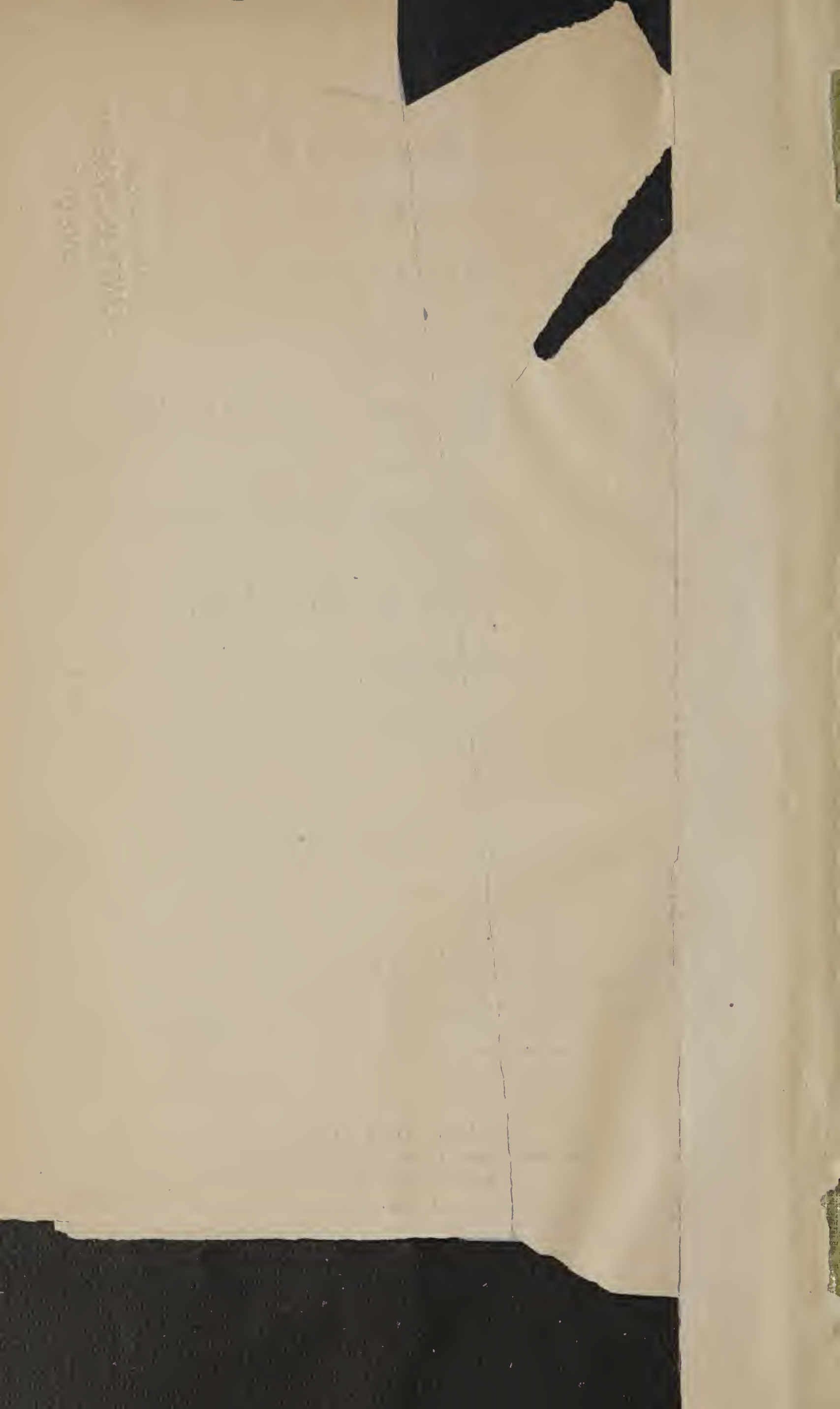
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CHAP. xii.

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## PREFACE.

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### THE OBJECT OF THIS WORK IS TO PROVE

**That:** The R. E. C. is neither *a schism*, nor *in schism*: a sin denounced by Apostolic authority; but a *peaceable separation from schism*, in accordance with Apostolic example—while it is denounced as a schism by Canonists, who find their authority in tradition and not in the Bible.—vii; xii; xiv—ii; xii; xiii.

**That:** The Pan Anglican Church, by Apostolic authority, is *a schism*, cutting itself off from the rest of the Christian world; and *in schism* with its different hostile parties, “fighting it out within the Church”—while it is claimed by its own Canonists to be especially “The Church.”—iii; iv; v; viii; x; xii; xiii—xii.

**That:** “The Old Evangelicals who bore the Evangelical banner so nobly,” were in the line of duty when success appeared possible; but became a schism when they continued to “fight” after becoming a “hopeless and helpless minority.”—(iii, Oct. 31, 1874.)

**That:** The R. E. C. was organized by Old Evangelicals, in order to separate from schism, and to act with energy upon Old Evangelical principles, as Protestants in harmony with the Protestant world. In place of remaining in the P. E. C. and either “fighting,” or refusing to act for the common cause, upon the ground that all the increase arising from their action would be absorbed and themselves controlled by the ruling majority, who have lately assumed a hostile attitude toward Protestantism and the Protestant world.—i; ii; iv; v; vi; vii; ix; xi; xiv; xv—xii.

**That:** The rapid advance of the R. E. C. proves that its peculiar characteristics agree with the peculiar characteristics of a large number of the members of the “One Holy Catholic Church”—while it differs in nothing essential from the general standards of other Protestant denominations in the same Church.—i—xi; xv.

**The Author**, as a layman, refers to doctrinal matters in general terms, leaving details for the clergy. From personal knowledge he states many facts that have fallen under his observation as one of the Old Evangelicals in the P. E. C., and identified with the R. E. C. from its inception.—(xii, 29 to 39; 45 to 51.)

**Objections** to statements given as facts, or to conclusions drawn from admitted facts, will be given in future editions as Appendices, *Provided* they be stated in a positive form, asserting *what are the facts*, or the legitimate conclusions, and sent to the author in a marked newspaper, as editorial, or with the signature of a Bishop, or other minister, as responsible public authority.

**Newspapers** are separated from their dates by the catchwords indicating the subjects, and in that case are put in parentheses. These furnish direct references to the extracts in full as found in files of these papers in public libraries, since only so much is given as to indicate the substance, in order to save space. Their names



are thus contracted: (Epis.) *Episcopalian*, of Philadelphia, edited by Rev. C. W. Quick, of the P. E. C., Low Church, and the only Episcopal paper that defends the R. E. C. (Ch. St.) *Church and State*, of New York, with Rev. John Cotton Smith, D.D., editor-in-chief, and Rev. L. M. Dorman. This is "Broad" [?] Church, and the successor of (Prot. Ch.) *Protestant Churchman*, of New York, Low Church, when edited by Rev. N. H. Schenck, D.D., and Rev. John Cotton Smith, D.D., and Rev. Marshall B. Smith. (Chn.) *Hartford Churchman*, High Church. (Ch. Jo.) *Church Journal*, of New York, High Church, edited by Rev. Hugh Miller Thompson, D.D., and formerly by Rev. John H. Hopkins, D.D. (So. Ch.) *Southern Churchman*, of Alexandria, represents the Dioceses of Virginia. (St. X.) *Standard of the Cross*, printed at Gambier (?) represents the Diocese of Ohio. (Obs.) *New York Observer*, Presbyterian. (Trib.) *New York Tribune*, secular, but devotes much attention to Church matters, and inserts articles rejected by partisan Church papers. (Times), *New York Times*, secular. (Post), *New York Evening Post*, secular. (Herald), *New York Herald*, secular. (Rock), Low Church in England. All other newspapers have their names in full. The R. E. C. has no representative except as above.—xi. 39—42.

Contractions.—R. E. C. signifies the Reformed Episcopal Church, and P. E. C., the Protestant Episcopal Church; and Ch. Eng., the Church of England; and Pan-Anglican, the combined P. E. C. and Ch. Eng.

The Table of Contents gives a general view of the points analyzed.

B. AYCRIGG.

*Passaic, N. J., April 1, 1875.*



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## XX.—APPENDIX.

This PROOF COPY is presented to \_\_\_\_\_, with the request that he will suggest any correction or addition to be made, with his name as authority, before printing a corrected edition.

Very respectfully,

COL. B. AYCRIGG, *Pussaic, N. J.*



## CHAPTER I.

### INDEX TO ALL CURRENT PRESS REPORTS AND THE ACTION OF THE REFORMED EPISCOPAL CHURCH.

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*The references (II., III.), indicate the same date in Chapters II. and III. In other cases the Chapter is indicated by Roman numerals, and the divisions by Arabic numerals. All that are not distributed elsewhere, will be found in Chapter I., including the internal action of the R. E. C., while opinions and external action for and against the R. E. C. are transferred to Chapter II. And extracts referring to the P. E. C., and to the Church of England, are transferred to Chapter III., including reasons for leaving the P. E. C., indicated by "Low." For past history, see Contents, pp. 5, 7. For contractions, see Preface.*

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**March 18.** Peoria (Epis.) Rev. J. D. Wilson begins.....x. 24.

**March 18.** Aurora, Ills. (Epis.) On March 10th a business meeting with a view of forming an organization of the R. E. C.

**March 25.** Independent, "surrender so tamely.".....ii.

**March 25.** Low. "Are the same as R. E. C.".....iii ; xi.

**March 25.** Parties. Is there not a cause?.....iii.

**April 8, 1874.** Louisville, Ky. (Epis.) Correspondent says: "Procrastination in the establishment of a Reformed Church in this State, will go far to retard its future progress and success." [Then, *Mr. Correspondent*, don't "procrastinate!"].....i, July 22 ; Aug. 19 ; Nov. 28, 30.

**April 8.** Philadelphia, First R. E. C. (Epis.) at the Falls of the Schuylkill begun with Rev. Walter Windeyer of the R. E. C., late of the P. E. C.

**April 8.** New York First R. E. C. (Epis.) Vestrymen elected on April 6, but no Rector nor church building. Services held in Steinway Hall.

**April 8.** Parties—Presbyter of Maryland. "Mosquito.".....iii.

**April 11.** Rev. W. McGuire received into the R. E. C.

**April 15.** Chicago (Epis.) Christ R. E. C. elections, and Christ P. E. C. elections by the Cheney party, and by the Whitehouse party.

**April 15.** Aurora, Ills. (Epis.) The R. E. C. held service on March 29, in the City Hall. In the morning, the Rev. Dr. Quereau preached. In the evening, Dr. Usher, M.D., delivered a lecture.

**April 15.** Ottawa, Can. (Epis.) R. E. C. at the first communion had 60 communicants.

**April 15.** Moncton, N. B., (Epis.) Vestry elected, and \$1,000 subscribed for a parsonage.

**April 22.** Rev. E. D. Neill (Epis.) Provost of McAllister College, Minneapolis, Minnesota, dated April 10, requests the Presbytery of St. Paul to transfer him to the R. E. C., and gives the leading characteristics of the R. E. C.

**April 22** Chicago (Epis.) Bishop Cheney received by confirmation 14, and admitted 8 by letter, making, in all, 60 by confirmation, and 20 by letter since the organization. Easter collection, \$8,723, and \$1,481 next Sunday, making \$10,204, of which \$10,000 are required to purchase the church. Pew rents exceed \$10,000.

**April 22.** Rev. Dr. John Fulton, "perjury, treachery, ungentlemanlike."..ii.

**April 22.** Rev. M. B. Smith. Transfer Nov. 28, 1873.....ii.

**April 22.** Bishop Lewis. "Insidious schism.".....Feb. 23, ii ; xiii, 14.

**April 22.** Rev. W. T. Sabine (Epis.) has resigned the Church of the Atone-ment, and has been called to the First R. E. C. of New York.

**April 22, 1874.**

**April 22.** Rev. Walter Windeyer (Epis.) has accepted the Rectorship of the First R. E. C. of Philadelphia (Falls of the Schuylkill.)

**April 29.** Rev. W. McGuire (Epis.) deposed April 26.

**April 30.** Dr. Fulton says R. E. C. has the Succession..... ii.

**April 30.** Murray Hoffman says the R. E. C. has not the Succession..... ii.

**May 6, 1874.** Philadelphia, Second R. E. C. (Epis.) election.

**May 6.** Brooklyn R. E. C. (Epis.) Rev. W. H. Reid, Rector, in Cumberland St., between De Kalb and Lafayette Avenues.

**May 6.** Moncton, N. B., (Epis.) Church seats about 350; has 100 Sabbath scholars. Moncton has 3,000 inhabitants. Ritualism is more bold than in the States. Sussex, at fifty miles, is in full sympathy.

**May 6.** Peoria (Epis.) Ritualism described. Bishop Cheney was here on April 26, and preached a plain gospel sermon.

**May 6.** Rev. W. McGuire (Epis.) holds service in Lincoln Hall, Washington. D. C.

**May 6.** Rev. Mason Gallagher (Epis.) is requested to have his lecture on the changes in the Anglican Prayer Book printed. [It is now in pamphlet form].

**May 7.** Bishop Quintard. "Evil course of wayward son."..... ii.

**May 7.** Parties—Irish Revision of the Prayer Book..... iii.

**May 13 to 19.** Second General Council of the R. E. C..... xi; 32—42.

*Officers of the General Council, 1874:*

*President*—Bishop George David Cummins, D.D. *Secretary*—Herbert B. Turner. *Treasurer*—James L. Morgan. *Standing Committee*—Revs. Marshall B. Smith, B. B. Leacock, D.D., Mason Gallagher, W. T. Sabine, W. H. Reid, and Messrs. Benjamin Aycrigg, Ph. D., James L. Morgan, Herbert B. Turner, Chas. D. Kellogg, G. A. Sabine, M.D. *Committee on Doctrine and Worship*—Revs. B. B. Leacock, William McGuire, Joseph D. Wilson, and Messrs. Thos. H. Powers, Henry Alexander, Stewart L. Woodford, LL.D. *Committee on Constitution and Canons*—Rev. Marshall B. Smith, Rev. Edward D. Neill, Rev. Walter Windeyer, and Messrs. William Aldrich, Alex. G. Tyng, Elbridge G. Keith. *Committee on Finance*—Messrs. Benjamin Aycrigg, Ph. D., James L. Morgan, Albert Crane. *Trustees of the Sustentation Fund*—Messrs. Thomas H. Powers, George M. Tibbitts, Benjamin Aycrigg, Ph. D., James L. Morgan, Albert Crane. *Missionary Jurisdiction of the West*—Bishop Charles Edward Cheney, DD. *Standing Committee*—Revs. Joseph D. Wilson, Charles H. Tucker, and Messrs. Alexander G. Tyng, C. S. Hutchins.

The THIRD GENERAL COUNCIL will be held (D. V.) in Christ Church, Chicago, Illinois, on the Second Wednesday of May, 1875.

## MEMBERS OF THE GENERAL COUNCIL, 1874.

### CLERICAL MEMBERS.

Bishop GEORGE DAVID CUMMINS, D.D., *Presiding Bishop.*

Bishop CHARLES EDWARD CHENEY, D.D., *Missionary Bishop, and Rector of Christ Church, Chicago, Ill.*

Rev. R. H. BOURNE, *Chaplain, New York City.*

Rev. WILLIAM V. FELTWELL, *Rector of Christ Church, Moncton, Province of New Brunswick.*



May 13, 1874.

Rev. MASON GALLAGHER, *Paterson, N. J.*

Rev. BENJAMIN B. LEACOCK, D.D., *House of the Evangelists, New York City.*

Rev. THOMAS J. MCFADDEN, *Rector of the Church of the Rock of Ages, Littleton Colorado.*

Rev. WILLIAM MCGUIRE, *Rector, Washington, D. C.*

Rev. JOHNSTON MCCORMAC, *Rector of Reformed Episcopal Church, Ottawa, Canada,*

Rev. EDWARD D. NEILL, *Provost of Macalester College, Minneapolis, Minnesota.*

Rev. WILLIAM H. REID, *Rector of Church of the Incarnation, Brooklyn, N. Y.*

Rev. WILLIAM T. SABINE, *Rector of First Reformed Episcopal Church, New York City.*

Rev. MARSHALL B. SMITH, *Residing at Passaic, N. J.*

Rev. THOMPSON L. SMITH, *Lexington, Missouri.*

Rev. CHARLES H. TUCKER, *Rector of Emmanuel Church, Chicago, Illinois.*

Rev. JOSEPH D. WILSON, *Rector of Christ Church, Peoria, Illinois.*

Rev. WALTER WINDEYER, *Rector of First Reformed Episcopal Church, Philadelphia.*

#### LAY DELEGATES.

BROOKLYN, N. Y.—*Church of the Incarnation.*—Hon. Stewart L. Woodford, LL.D.

CHICAGO, ILLINOIS.—*Christ Church.*—William E. Wheeler, Elbridge G. Keith, Bryan Philpot, William Aldrich, A. F. Bartow, William R. Hoodless.

*Emmanuel Church.*—Julius Wooster.

EAST LIBERTY, PENNSYLVANIA.—Josiah Holmes.

LITTLETON, COLORADO —*Church of the Rock of Ages.*

MONCTON, NEW BRUNSWICK.—*Christ Church.*—Lewis Carvell.

NEW YORK CITY.—*First Reformed Episcopal Church.*—Robert McNeilly, M.D., Robert Killen, John D. Smedley, Ralph L. Anderton.

OTTAWA, CANADA.—*Reformed Episcopal Church.*—Henry Alexander, Richard A. Bradley.

PEORIA, ILLINOIS.—*Christ Church.*—Alexander G. Tyng, William A. Beasley.

PHILADELPHIA.—*First Reformed Episcopal Church.*—Thomas H. Powers.

*Second Reformed Episcopal Church.*—Thomas Moore, William Maris, Jr.

WASHINGTON, D. C.—*Reformed Episcopal Church.*

#### PERMANENT LAY MEMBERS.

[*Signers of the Original Call, who were present and voted in the First General Council of the Reformed Episcopal Church.*]

Benjamin Aycrigg, PH.D.,

Theodore Bourne,

Albert Crane,

James L. Dawes,

William S. Doughty,

John G. Floyd, Jr.,

George H. Gardiner,

William H. Gilder,

Thomas J. Hamilton.

Charles D. Kellogg,

James L. Morgan,

Samuel Mulliken,

Frederick A. Pell,

G. A. Sabine, M.D.,

Jeremiah H. Taylor,

George M. Tibbitts,

Herbert B. Turner,

May 14. Tribune. Report of Council.....ii.

May 15. Tribune and Herald reports of Council.....ii.

May 18, 1874.

- May 18. Rev. J. T. McFadden ordained Presbyter. (Trib.)
- May 19. Times mistakes the intention.....xi. 40.
- May 20. Candidates degenerating in P. E. C.....iii.
- May 21. Church and State. "Heated; creed; blasphemous.".....ii.
- June 1, 1874. H. B. Turner on the R. E. C.....xiv. 5.
- June 1. Comparison of Prayer Books. (Pamphlets on sale).
- June 3. Episcopalian. Answer to May 21, Ch. St.....ii.
- June 3. Bishop Odenheimer. "Unchurchly," etc.....ii.
- June 3. Church Journal. "Queerest Bishop.".....ii.
- June 3. Churchman. "Drunken slave.".....ii.
- June 3. Rev. Dr. Stewart. "Maggots—god of flies.".....ii.
- June 3. Kentucky Convention.....ii.
- June 3. Bishop Smith, of Kentucky, refers to Anti-Christ.....ii.
- June 3. Brooklyn (Epis.) Church of the Incarnation of the R. E. C., was organized June 1, with Rev. W. H. Reid, Rector, and Stewart L. Woodford, Herbert B. Turner, James L. Morgan, John Edwards, Thomas H. Stevens, Charles W. Swan, as Vestry.
- June 3. Pittsburgh (Epis.) Rev. J. D. Wilson and Rev. Mason Gallagher, explained the cause, origin, and progress of the R. E. C.
- June 3. Bishop Stevens, of Penna, (Epis.) is quoted from in his annual address on May 20, by Louis Peck. (See June 10).
- June 3. Ottawa (Epis.) Rev. J. McCormac is Rector of R. E. C.
- June 3. Moncton, N. B. Rev. E. S. W. Pentreath, late of the Rutherford Park, P. E. C., is Rector in Church of England.
- June 3. Low. Virginia Convention. Results.....iii.
- June 4. Prayer Book, changes by (Ch. St.).....iii.
- June 4. Present Crisis, by *Tribune*.....iii.
- June 10. Bishop Howe. "Fight and not retreat.".....ii.
- June 10. Bishop Stevens. "Falsehood, misrepresentations," etc.....ii.
- June 10. Open letter of Rev. M. B. Smith to Bp. Stevens.....ii.
- June 10. Rev. T. J. McFadden ordained May 17.
- June 10. High and Low differences, by Martin Farquahar Tupper.....iii.
- June 10. Philadelphia Second R. E. C. (Epis.) will hold services early in September.
- June 11. Bishop Robertson (Ch. St.) is a Protestant.....ii.
- June 11. Liberty of Laymen (Ch. St.) is "greatest in P. E. C.".....iii.
- June 11. Church Journal (Ch. St.) "Ritualism exists.".....iii.
- June 11. Compromise. Dr. Magee in Parliament.....iii.
- June 11. Evangelist, Presbyterian (Ch. St.) refers to Rev. E. D. Neill (April 22), and says: "There is no reason why we should be *enslaved* by tradition. . . . There are not a few Presbyterians who have felt that our worship might be rendered more attractive."
- June 12. Ritualism in Ottawa.....iii.
- June 13. Bishop H. W. Lee against the R. E. C. and Ritualism.....ii.
- June 24. Bishop Cummins deposed. (See July 8.).....viii. 4.
- June 25. Bishop Clark. "A few discontented.".....ii.
- June 25. Bishop Williams, of Conn. "Worse than death.".....ii.



## June 25, 1874.

- June 25. Bishop Lee, of Del. "Canon evaded in 1868 and 1871.".....ii.  
 June 25. Christian Union. "No freedom for low church.".....ii.  
 July 2. Bishop Alford. "May be compelled to quit.".....ii.  
 July 2. Bishop Kerfoot. "Sloughing off;" "Bank clerk.".....ii.  
 July 8. Injunction by the Bishop in Sussex, N. B.....iii.  
 July 8. Distinctions between the R. E. C. and the P. E. C.....ii.  
 July 8. Bishop Paddock. "Headship of a schism.".....ii.  
 July 8. Bishop Cummins deposition on June 24.....viii, 4; ii.  
 July 8. Pittsburgh (Epis.) Rev. Joseph S. Malone, late Rector of Immanuel Church, Louisville, has accepted a call to the First R. E. C. of Redemption, at Pittsburgh.

July 8. Free Church of England (Epis.) All documents can be had of Mr. F. S. Merryweather, Registrar, New Malden, Sussex. Several details are copied from the *Rock*, to which they were sent on enquiry on the announcement of the Federative Union with the R. E. C.

- July 8. Ritualism in Toronto; spicy discussion.....iii.  
 July 9. Bishop Gregg. "Miserable following," etc.....ii; iii.  
 July 9. St. Albans, Holborn. Ritualism.....iii.  
 July 15. Church Liberty, by Dr. Newton.....iii.  
 July 15. Bishop Talbot. "Unhappy, schism, treachery, betray."..ii; xiii—10.  
 July 15. Dr. Newton's pamphlet—services *ad libitum*.....iii.  
 July 15. Louisville, Ky. (Epis.) "Resolved, That as members of Emanuel P. E. C., we withdraw from the P. E. C., and connect ourselves with the R. E. C." The communicants present voted 33 for and 10 against. The church will be open as usual. The ownership of the church property comes in question.

July 15. Minneapolis (Epis.) on April 22, 1874. Rev. E. D. Neill took a letter from the Presbyterian Church to the R. E. C. Some weeks ago, he commenced services in St. Paul. Last Sunday afternoon (July 6) he held the first service in Minneapolis. The movement is endorsed by all the Evangelical Churches in the city—Presbyterian, Westminster Presbyterian, Methodist, Plymouth, Congregational, First Methodist (with the names of their ministers). . . Almost every denomination was represented except the Protestant Episcopal.

July 22. Louisville, Ky. (Epis.) July 16, "Resolved, That the congregation of Emanuel P. E. C. desire to be received into communion with the R. E. C." The congregation retains their former house of worship, and Wardens and Vestrymen, and has 200 members to begin with.

July 22. Minneapolis (Epis.) At the meeting, July 15, Dr. Neill showed that the R. E. C. is a restoration.....ii.

July 22. Free Church of England (Epis.) "The twelfth annual Convocation held last week in London, lasted three days [in June]. It was then adjourned to the Autumn to meet Bishop Cummins and Col. Aycrigg, the deputation from the R. E. C. of America. . . . There are now exactly 40 free churches in England. . . . 52 county districts being subdivided into 7 Dioceses. . . . Each Diocesan district will have its own President and Secretary. . . . Each has its own quarterly Assembly and reports. . . . to the Council at Westminster. . . . About £1,200 expended during the year now ended. . . . £200 present debt."

July 29. Peoria, Ill. (Epis.) A. G. Tyng writes that their new church will

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seat from 500 to 600, and is too small. The parish numbers about 100 families, and has over 600 Sunday scholars ; has built a study and vestry-room, and commenced a building for Sunday-school and weekly prayer meetings. The whole will be finished without a debt, and the income fully sufficient for all expenses. The universal testimony is, after attending our services, that the R. E. C. is like the Episcopal Church they knew in their boyhood."

**July 29. Jefferson City, Mo. (Epis.)** Church of the Holy Trinity is organized.

**Aug. 5, 1874. Bishop Vail.** "But one alternative.".....ii.

**Aug. 13. Church Liberty (Ch. St.)** endorses July 15, Dr. Newton.....iii.

**Aug. 19. Protestant Episcopal Conference.**.....ii.

**Aug. 19. Church and State.** "Miserably abortive.".....ii.

**Aug. 19. Cheney—Whitehouse case.**.....iii.

**Aug. 19. Castle Rock, Colorado (Epis.)** Rev. Harold Brookes. Services of the R. E. C. in the Court House. Decided to build a rectory.

**Aug. 19. Louisville, Ky. (Epis.)** Rev. W. T. Sabine, of New York, inaugurated services of R. E. C. on Aug. 9.

**Aug. 27. Church of England** .....iii.

**Sept. 10. Bishop Whittingham.** "But one candidate.".....iii.

**Sept. 10. Bishop Clarkson.** "Conscientious.".....ii.

**Sept. 10. Ecclesiastical Courts (Ch. St.)** "Chaotic.".....iii.

**Sept. 10. Geographical Churchmanship (Ch. St.)**.....iii.

**Sept. 16. H. B. Turner (Epis.)** comparison ; pamphlet.....xiv. 5.

**Sept. 24. Dr. Seymour (Ch. St.)** "Ritualism unabated.".....iii.

**Sept. 26. Ritualism (*Tribune*)**.....iii.

**Sept. 30. Ritual and Appeal requested.**.....iii.

**Oct. 1, 1874. Bishop Tozer in N. Y. Convention**.....iii.

**Oct. 1. "St. Mary the Virgin"** admitted to N. Y. Convention.....iii.

**Oct. 8. Greek priest** invited by Gen. Con.....iii.

**Oct. 8 to Nov. 3. General Convention of the P. E. C.**.....iii ; Oct. 8 to Nov. 3.

**Oct. 12. Pan Anglican vanity** did not succeed.....iii.

**Oct. 12. Rev. Dr. Mead—Mr. Shattuck in General Convention**.....iii.

**Oct. 12. "Toleration"** of all Romish opinions.....iii.

**Oct. 13. Arbitrary power in the P. E. C.**.....iii.

**Oct. 13. Representation.** Old Dioceses may be swamped by new.....iii.

**Oct. 19. Ritualism (*Trib.*), origin and progress**.....iii.

**Oct. 19. Anglican Bishops and Ritualism**.....iii.

**Oct. 19. Board of Miss. of P. E. C.,** receipts less than last year.....iii.

**Oct. 19. Catholicity** defined by Dr. Washburn.....—.....iii.

**Oct. 20. Filioque question** settled.....iii.

**Oct. 21. Rev. James A. Latané** formally received into the R. E. C.

**Oct. 22. Appeal** approved by House of Bishops. Dr. Seymour rejected....iii.

**Oct. 22. Rev. W. S. Perkins (Ch. St.)** of P. E. C. joins the R. E. C.

**Oct. 22. Rev. E. Harwood (Ch. St.)** refers to R. E. C.....ii.

**Oct. 23. Gen. Dix** and 300 communicants say no restrictions on Ritual....iii.

**Oct. 23. Ritualism.** Com. on Canons propose to forbid incense and crucifix...iii.

**Oct. 24. Baptism of Infants, Regeneration** optional.....iii.

**Oct. 24. Changes** suggested by Com. on Canons.....iii.



## October 24, 1874.

- Oct. 24. No laymen in two Standing Committees.....iii.
- Oct. 26. Bishops propose to inhibit immediately.....iii ; viii. 5.
- Oct. 26. Dr. Seymour is Dean of the Gen. Theol. Sem.....iii ; xii. 56.
- Oct. 26. Dr. De Koven repeats his remarks of 1871.....iii ; xii. 54, 55.
- Oct. 26. Ritualistic books quoted against Dr. De Koven.....iii.
- Oct. 27. Bishop Cummins by Mr. Shattuck.....iii.
- Oct. 27. Mr. Andrews. "Bishop without a Church.....iii.
- Oct. 27. Rev. Mr. Bolton. "Ritualism is Romanism.".....iii.
- Oct. 27. Rev. Dr. Garrett. "Negatives will not do.".....iii.
- Oct. 27. Rev. Dr. Clark. "Ritualism Exists".....iii.
- Oct. 27. Mr. Blanchard. "This canon is nugatory".....iii.
- Oct. 27. Rev. Dr. Hall. "This canon will suppress ritualism".....iii.
- Oct. 27. Vote for canon 38 and 34 ; against 2 and 3 .....iii.
- Oct. 28. Court of Appeals not expedient.....iii.
- Oct. 29. Infant Baptism, Report, Dr. Andrews, Adams, Burgwin, Shattuck, Welsh, Sullivan, Huntingdon, Wilder, Garrison.....iii.
- Oct. 29. Reformed Episcopal Church, Adams, Sullivan, Huntingdon, Garrison.....iii ; xiii, 25.
- Oct. 29. "Let the Prayer-Book alone".....iii.
- Oct. 30. Canon on Ritual, Committee of Conference.....iii.
- Oct. 30. Not 7 self-sustaining parishes in Alabama, Dr. Fulton .....iii.
- Oct. 30. Dr. Seymour, Documents on Oct. 21.....iii ; xii. 56
- Oct. 31. General Theological Seminary. Trustees.....iii.
- Oct. 31. Canon on Ritual, as cut down by the Bishops.....iii.
- Oct. 31. Dr. De Koven likes the change.....iii.
- Oct. 31. Infant Baptism, canon of (Oct. 24) approved by Vinton and Andrews .....iii.
- Oct. 31. Infant Baptism, canon of (Oct. 24) opposed by Beck, Adams, Meigs, Fulton. Lost, 5 and 6 ayes to 34 and 24 noes.....iii.
- Oct. 31. R. E. C., by Beck, Adams, Meigs, Fulton .....iii.
- Oct. 31. Canon on Ritual carried ; 38 and 28 ayes, and 2 and 1 no ; so incense and crucifix may be used, the House recedes (Oct. 30).....iii.
- Nov. 1. St. Johns, New Brunswick (Nov. 18, St. Johns).
- Nov. 2. Many subjects discussed in General Convention .....iii.
- Nov. 3. Abandonment of Communion, instant Inhibition.....iii.
- Nov. 3. Pastoral Letter of House of Bishops.....iii.
- Nov. 3. Changes in Church Services. *Tribune* of Nov. 2.....iii.
- Nov. 3. Ritual Legislation. *Tribune* of Nov. 2.....iii.
- Nov. 3. New Canon Nugatory. *Tribune* of Nov. 2.....iii.
- Nov. 3. Kentucky Diocese, statistics. *Tribune* of Nov. 2.....iii.
- Nov. 4. Dean Cridge, of Victoria, B. C. (Ch. St.) "Dean Edward Cridge, of Victoria, British Columbia, has seceded from the Church of England, with 350 parishioners. . . . Mr. Cridge is the pioneer minister of the Province, having been sent out by the Hudson Bay Company."
- Nov. 4. "Rev. W. S. Perkins (Ch. St.), a presbyter in the Diocese of Pennsylvania, and for many years Rector of St. James' Church, has united with the R. E. C."

**November 4, 1874.**

**Nov. 4.** Changes in the Constitution and Canons of the P. E. C. (Ch. St.) are given in full .....iii.

**Nov. 8.** Toronto (B. A.) Bishop Cummins, assisted by Rev. M. B. Smith, held service and delivered an address, as on Nov. 1 at St John. Then, Nov. 9, the same occurred in Brantford, whence Bishop Cummins went to New York.

**Nov. 11.** Goddard, of St. Andrews. "Ritualism is not dead".....ii; iii.

**Nov. 11.** Illinois (Epis.) A. G. Tyng, of Peoria, says that, "Full one-fourth of the parishes that voted for Bishop Whitehouse have ceased to exist ; many new parishes have started and died ; some are still struggling, but can not live long, and there are about twenty good church buildings unused, and never will be used again by the P. E. C." ..... xiii. 25.

**Nov. 11. To the Friends of the R. E. C. :—**

The Standing Committee of the General Council, having been led to the conclusion that full information should be obtained and disseminated with regard to all the operations of our Church, adopted at a meeting held October 21st, 1874, the following resolutions :

*Resolved*, That a Circular be sent to all who are supposed to be friendly to our Church, requesting that they send contributions, for general purposes, or for specified objects, to James L. Morgan, Esq., Treasurer, 47 Fulton Street, New York.

*Resolved*, That the same persons be requested to send all information, bearing upon the interests of our Church, which they now have, or may from time to time obtain, to Rev. M. B. Smith, 38 Bible House, New York ; and that general abstracts from the same be from time to time prepared for the general information of all concerned.

In accordance with the spirit and intent of the above resolutions, the following facts are presented for your consideration :

*First.* The Reformed Episcopal Church is eminently a *Missionary* Church ; having no endowments, and no means of carrying on its general work apart from the voluntary contributions of those who may agree with its principles, and who desire its establishment as a liberal and orderly branch of Christ's Church in the world.

*Second.* Congregations of this Church have been established, and applications have been made for the establishment of others in localities where it is desirable to have such congregations, but where there is not sufficient financial ability to sustain them without aid from our Sustentation Fund, or from the gifts of those who are in sympathy with our Church.

*Third.* The Sustentation Fund—which is designed to aid ministers and feeble congregations—has been supplied thus far by a few individuals, and is not adequate to meet the rapidly increasing demands made upon it. These demands, which should be met, come from ministers who have left comfortable positions, and gone forth in faith to do the work of this Church ; and from congregations which have had to relinquish their hold upon Church property, and commence their work anew in the midst of opposition, not only from those whose principles are antagonistic to ours, but also from those who, having heretofore entertained the views we now uphold, appear at present to misapprehend our motives and principles.

*Fourth.* It is very desirable that not only the ministers and members of our own communion, but also the Christian world, should be more fully informed as



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to our movements; and this desirable result can only be attained by concentrating the necessary information at some one point whence it can be disseminated in print, or otherwise.

In view of these facts, we ask our friends who may be disposed to contribute to the cause—be the contribution large or small—to send the same, either for general or specified purposes, and to forward any information bearing upon our cause, to the persons named in the foregoing resolutions. Above all, we ask the prayers of all, of every communion, who are in sympathy with our work.

On behalf of the Standing Committee,

B. B. LEACOCK.

NOTE.—The Committee Room of the Reformed Episcopal Church, No. 38 Bible House, New York, is open on Monday, Wednesday, and Friday, from 11 A. M. to 2 P. M., at which hours we should be glad to meet any friends of our work.

**Nov. 11. Pastoral Letter** (Epis.) critique.....iii.

**Nov. 11. R. E. C.** (Ch. St.) R. E. C. disappointed.—Drift of the Church.—Baptismal Regeneration and Charity.—Rejoice (*Standard of the Cross*), *Methodist, Independent, Church Journal*, “withered, dumb.”—Parliament controls the Church of England.....iii.

**Nov. 14. Ritualist** on the new canon—Low Church.....iii.

**Nov. 15. Ottawa, Canada**, Rev. M. B. Smith in the morning, and Rev. Walter Windeyer in the evening, preached in the Court House to the congregation which is building an ornamental church to hold about 600, and opposite to a public square in this beautiful city.

**Nov. 18. Ritualistic** exhibition (Ch. St.).....iii.

**Nov. 18. Church and State** editorial, quoted and answered.ii. Dec. 16; xiii. 10.

**Nov. 18. New York First R. E. C.** (Epis.) Address of Bishop Cummins stating facts and conclusions respecting the late General Convention.

**Nov. 18. St. Johns, Moncton, Sussex, N. B.** (Epis. and B. A.) On Nov. 1st, Rev. M. B. Smith and Rev. W. V. Feltwell (the rector) assisted Bishop Cummins at the Communion service at St. Johns. In the afternoon the Bishop delivered an address showing wherein the R. E. C. differs from the P. E. C., quoting from the opinion of Chief Justice Coleridge, of Great Britain, that the Ritualists have a legal status in the Church of England (just received in the *London Times*). In the evening the Rev. M. B. Smith preached a gospel sermon to the Scotch Presbyterian congregation, while the Rev. Dr. Waters, the pastor, was in the pulpit. On Monday, Nov. 2, the Bishop and Rev. W. V. Feltwell, and Lewis Carvell, Esq., general superintendent of the Intercolonial Railway, and B. Aycrigg went to Moncton, where the Bishop delivered an address. On Tuesday, Nov. 3, the vestry made out a call for Rev. J. Eastburn Brown, of the Chapel of Free Grace, New York. In the evening, the Bishop delivered an address at Sussex, after the service, in which one minister of the Baptist, and one of the Methodist, and one of the R. E. C. took part. On Wednesday the party returned to St. Johns. On Thursday, Nov. 5, the Bishop and Rev. M. B. Smith and B. Aycrigg left for Boston, and arrived in Toronto on Saturday, Nov. 7.

**Nov. 18. Rev. J. Eastburn Brown** (Ch. St.), of the Chapel of Free Grace, has withdrawn from the P. E. C., and united with the R. E. C. [as Rector at Moncton, N. B.]

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**Nov. 18. Dean Cridge** (Ch. St.) and 350 communicants of the Cathedral, Victoria, B. C., have retired from the Church of England, and identified themselves with the R. E. C.

**Nov. 25. Sacerdotalism.** Bishop of Lincoln and Lord Coleridge (Ch. St.)—Ritualism in England—Return of R. E. C. to the P. E. C .....iii.

**Nov. 25. Low.** Rev. W. R. Nicholson .....iii.

**Nov. 25. Rev. W. R. Nicholson** (Epis.) does not interrupt his ministerial work a single day. He will enter at once on his new field of labor as pastor of the Second R. E. C. of Philadelphia.

**Nov. 25. Philadelphia** (Epis.) Second R. E. C. assembled for the first Sunday services on the 22d inst. in the hall on the N. E. corner of 18th street and Chestnut. Bishop Cummins preached on the Christian Unity in the morning, and on Spiritual Worship in the evening. It was announced that Dr. Nicholson had accepted the call, to begin Dec. 6.

**Nov. 25. Lay Withdrawal** (Epis.) to take charge of a Sunday-school in a R. E. C. He gives, among other reasons, "The Convention assembled in full recognition that the questions at issue had fully culminated in a crisis, and by a vote of 7 clergymen and four laymen to one refused to in any manner alter the Baptismal Service. The vote is conclusive that three-fourths of the Church are anti-Low Church, and that one-fourth are asking the three-fourths to forswear their belief and conviction for the comfort of a meagre minority."

**Nov. 25. Victoria, B. C.** (Epis.) The *Daily British Colonist*, of Oct. 30, gives the details of the formation of a R. E. C., with Rev. Dean Cridge as rector. "Among those present we noticed Mr. A. J. Lang, J. P., Senator Macdonald, Judge Pemberton, R. Williams, M. A., B. N. Pearse, R. Friley, Sen., Judge Elliott, Captain Deveraux, Hon. Dr. Helmeken, Councillor Hayward, Mr. Courtney, Mr. Coole, M. Chambers. . . . The following were appointed a provisional Church Committee: Sir James Douglas, Senator Macdonald, and Messrs. Short, Cowper, Pearse, Newbury, Hayward, Siffkin, Pemberton, Englehardt, Chambers, Mason, De Weidenhold, T. Wilson, J. Douglas, Jr., P. T. Johnson, Thorne, R. Williams, P. Lester, and Captain Deveraux." "Resolved, That Mr. Cridge be requested to communicate with Bishop Cummins or other authority of the R. E. C., and to take steps for our full admission into its communion."

**Nov. 28. Louisville Courier** says: "The R. E. C. congregation will to-morrow dedicate its new church on Broadway, between 5th and 6th streets."

**Nov. 30. Louisville Courier** gives the full sermon by Rev. M. B. Smith, of Passaic, N. J., on the opening of the new church. . . . ii; xiv. 6.

**Dec. 3. Anniversary** (*Times*) in Brooklyn on Dec. 2, rector, Rev. W. H. Reid, with addresses by ex-Lieut.-Governor Woodford, Herbert B. Turner, and Rev. Mason Gallagher.

**Dec. 3. New York** (*Republic*). Anniversary of founding the R. E. C. on Dec. 2, 1873; rector, W. T. Sabine, with addresses by B. Aycrigg, John Irving, Esq., and Rev. B. B. Leacock, D.D.

**Dec. 3. Republic** editorial on the R. E. C. . . . . ii.

**Dec. 4. Presbyterian Union** (of Dec. 3) . . . . . xv. 13, 14.

**Dec. 7. Newark** (*Trib.*) R. E. C. probable organization. A week ago, the Rev. Dr. W. R. Nicholson preached his farewell sermon. . . . Yesterday, Bishop



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Cummins preached on the "Counsel of Gamaliel" in the morning. The following is one of the passages: "Beloved, all that we have asked of those who differ from us in the establishment of this R. E. C. is, that they should leave it to Gamaliel's test. If it be of men, it will come to naught. If it be of God, ye cannot overthrow it. Upon what, then, do we base our confidence that it is of God? It is a work begun in individual hearts. No concert of action, no organized revolution, no dependence on human policy," etc. After the morning services, were offered by Mrs. Col. Denman, \$5,000 and two lots; by J. D. Orton, James Bannister, George Miller, Samuel Lord, Jr., and Mr. Pennington—large sums. Several leaders in the movement assured the *Tribune* reporter that moral and material support to any amount would be forthcoming.

**Dec. 7. Rev. W. M. Postlethwaite** (*Trib.*) rector of the Church of the Intercession, Washington Heights, New York city, sends to Bishop Potter his letter of withdrawal from the P. E. C. (See Dec. 16.)

**Dec. 7. Ottawa Free Press** gives, in full, the lecture of Rev. Johnston McCormac, of the R. E. C.

**Dec. 9. Baptismal Regeneration** is the doctrine of the majority.....iii.

**Dec. 9. Victoria, B. C.** (Epis.) The First R. E. C. was organized Oct. 28, 1874, by Rev. Edward Cridge, late Dean and Rector of Christ Church Cathedral, with the Church Wardens and all the Vestry, a membership of 350, a Sunday-school of 150. All the sittings were rented in two hours. . . . The congregation . . . give up their new church, completed only two years ago, . . . costing about \$15,000, all . . . by themselves with the exception of about \$1,400. Then follows the letter of Dean Cridge, "To the Rt. Rev. Geo. Hills, D.D.," in which he gives his objection to the arbitrary power proposed to be invested in the Bishop by the proposed Synod.

**Dec. 9. Philadelphia** (Epis.) Second R. E. C., Rev. Dr. Nicholson had communion last Sunday. The editor says: "The sacerdotal garment, the surplice, was not used, but the plain preacher's gown only worn. For to the minds of the people, the surplice calls the man using it a priest, no matter how he explains, and protests, and assures, and preaches to the contrary."

[These are the individual views of the editor. The R. E. C. has no such canon. With our thoroughly Protestant "Declaration of Principles" (xi. 1—4), we have no fear about the dress. The Bishop and all the members of the first Standing Committee desired to establish the *custom* of wearing only the black academic gown. But we all yielded our preferences, with the hope that gradually the black gown would supersede the Bishop's robes and the surplice. B. A.]

**Dec. 9. Louisville, Ky.** (Epis.) There are about 115 communicants and 300 regular attendants. The congregation still hold their former church. . . . At the last Diocesan Convention the old trustees were instructed by the Convention to . . . enter suit for the recovery of the church. (Nov. 30).

**Dec. 9. Mr. Postlethwaite's letter** (Ch. St.) (See Dec. 16).

**Dec. 10. Bishop Cheney** (*Trib.*) Extract from a sermon on Sunday last. "One year ago they met to lay the foundation of the R. E. C. There were 7 ministers, including Bishop Cummins, and of laymen perhaps not more than 120 had signed the Declaration of Principles" [and only 17 who were present and voted]. "They had not one organized congregation. To-day they have 40 ministers, 34 organized churches, and over 3,000 communicants."

**December 12, 1874.**

**Dec. 12. Impartiality** by Rev. Dr. Craik.....iii.

**Dec. 14. Ottawa Times** says: "Yesterday afternoon Rev. Johnson McCormac (R. E. C.) was assisted in the services by Rev. Mr. Greenfield, a clergyman of the Church of England. Mr. Greenfield has traveled over a great part of the world; . . . he deemed it proper to extend the right hand of fellowship, as the members of the R. E. C. only differed in regard to certain ritualistic practices, while their Creed was essentially the same."

**Dec. 16. A Divided House**.....iii.

**Dec. 16. Rev. Dr. Nicholson** (Epis.) Newark *Advertiser*, of Nov. 25-30, gives the leave-taking and address at "Old Trinity" P. E. C. at Newark, on Dr. Nicholson leaving the P. E. C. to join the R. E. C. and take the rectorship of the Second R. E. C. in Philadelphia. . . . Dr. Nicholson has been "scarcely three years" at Newark.

**Dec. 16. Victoria, B. C.** (Epis.) Sir James Douglas offers to donate two lots and one-tenth of any sum not exceeding \$10,000 for a church. Senator Macdonald offers to donate one of three lots or \$500 cash. Stipend \$2,000; at vestry meeting, Nov. 24, 1874.

**Dec. 16. Low.** Rev. W. M. Postlethwaite leaves the P. E. C.....iii.

**Dec. 16. Low.** "The door shut gently".....iii.

**Dec. 16. Jefferson City, Missouri** (Epis.) The R. E. C. established by Rev. Thompson L. Smith, has now Rev. Mr. Brooks. . . . When four weeks old the Sunday-school had "upward of one hundred scholars."

**Dec. 16. Kansas City** (Epis.) The *Times* says that Rev. T. L. Smith has established another congregation in that city.

**Dec. 16. Answer to** (Ch. St.) of Nov. 18.....ii.

**Dec. 21. Ordination** (*Trib.*) Mr. Edwin Potter ordained Presbyterian at the First R. E. C., corner 4th avenue and 47th street, New York, on Dec. 20, by Bishop Cummins, assisted by Rev. Dr. Leacock, Rev. M. B. Smith, and Rev. Mason Gallagher. The sermon preached by the Bishop is given in full.

**Dec. 23. Louisville, Ky.** (Epis.) Emmanuel Church property is in suit in the civil court. . . . Rev. W. H. Johnson, of South Carolina, has accepted the call of the R. E. C. (See

**Dec. 23. Newark, N. J.** (Epis.) First service [in New Jersey] of the R. E. C., was in Association Hall, Dec. 6. Rev. Mason Gallagher read service. Bishop Cummins preached the sermon, and requesting those to remain who desired to form a congregation, over 500 waited. In the evening more than 1,500 were present; Rev. W. M. Postlethwaite took part. The Bishop gave a history of the Prayer Book and the difference between the Reformed prayer book and its predecessors, "mainly with respect to Apostolic Succession, Church Exclusiveness, Baptismal Regeneration, and Sacerdotalism." . . . One gentleman presented \$250, another \$500 a year if the Church should be free, another presented a lot worth \$10,000 for a Mission Church. A minister will be immediately invited.

**Dec. 23. New Prayer Book** (Epis.) Rev. Mr. Greenfield, of the Church of England (Dec. 14, Ottawa).....ii.

**Dec. 23. Rev. W. H. Johnson** (Epis.) has resigned St. Paul's P. E. C., Summerville, S. C.

**Dec. 23. Low.** And so we went toward Rome; Greeks... ..iii.



**December 24, 1874.**

**Dec. 24. Newark, N. J. (Obs.)** 135 names put on cards, of those prepared to join in forming a R. E. C., "of which 50 are late members of Trinity Church, and the remainder from other Episcopal churches of the city."

**Dec. 24. Low.** Rev. W. M. Postlethwaite.....iii.

**Dec. 25. Midnight Mass** in New York.....iii.

**Dec. 30. High.** Manning on Bishops.....iii.

**Dec. 30. Low.** Eucharistic vestments in England .....iii.

**Dec. 30. Reredos, no ! and yes !** in England.... .iii.

**Dec. 30. Church Infants (Ch. St.)** Prayer restricted.....iii.

**Dec. 30. Newark, N. J. (Epis.)** On Dec. 25, the R. E. C. was organized with James D. Orton and W. A. Hammer, Wardens, and R. Gray, Jr., J. H. Johnson, S. Lord, Jr., L. A. Osborn, P. G. Botticher, James Hodge, Geo. C. Miller, Vestrymen.

**Dec. 30. Rev. W. M. Postlethwaite (Epis.)** has accepted the position of associate rector of Christ Church (Bishop Cheney's), Chicago.

**Dec. 30. Sussex, N. B. (Epis.)** Rev. John Todd, M.A., arrived on Sept. 24, to take charge of the R. E. C. He says: "The whole parish was under Rev. Canon Medley, son of the Bishop. . . . High. . . . unexceptionable in his character as a gentleman, and a perfect exponent of the '*suaviter in modo*' . . . Ritualism made the first *serious* difference. . . . A vestry meeting on Easter Monday, 1873, at which the people were kept from morning until about midnight without food or intermission . . . made the breach complete. . . . that the parish might be divided. . . . an act was passed. . . . They were still under the jurisdiction of the 'Bishop of Fredericton' . . . Rather than have another clergyman of the High Church school, they determined to have none at all . . . . The 'Reformed Church' sprang into being . . . . the Senior Warden exclaimed 'Here is our salvation' . . . . The Wardens, Vestrymen, and congregation, with not a single exception, joined the Reformed Church, and, in fact, we are now working with the officers of St. Mark's parish as they previously existed. . . . I supply besides Sussex, eleven other places. . . . At Upham . . . . Rev. Mr. Hanford. . . . told his people that 'if they joined us they should have no rites of burial' . . . . Our cause loses nothing by opposition," etc.

**Dec. 30. Baltimore, Md. (Epis.)** Bishop Cummins inaugurated the service of the R. E. C. on Dec. 27, at Lehman's Hall, North Howard Street.

**Dec. 31. Toronto Parties (Toronto Globe.)**.....iii.

**Jan. 6, 1875. Philadelphia (Epis.)** The First R. E. C. had a children's festival, at which Thomas Moore, Esq., Senior Warden, presented a copy of the New Testament to each of the 155 children of the Sunday-school. Also the Sunday-school Association presented each child with a handsome volume. Addresses by Rev. Walter Windeyer (rector), and Rev. Dr. Stewart.

Also the Second R. E. C. had religious exercises on Dec. 31, and books and other presents distributed. The Sunday-school is one month old, and has 70 names on its roll. The infant class, 35; the Bible class, 16. The men's Bible class gives promise of great usefulness.

**Jan. 6. Newark (Epis.)** Sunday-school, two Sundays old, has 112 scholars and 26 teachers. The congregation, about 150. A lady has volunteered to supply the school for a year with all the books necessary. We have four Bible classes.

**Jan. 6. Baltimore, Md. (Epis.)** On Jan. 3, Bishop Cummins delivered a lec-

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ture upon the "Points of difference between the P. E. C. and the R. E. C." Then follows a condensation of the address.

**Jan. 6. Wheeling, Va. (Epis.)** Rev. J. H. McMechen is forming a congregation of the R. E. C.

**Jan. 6. Moncton, N. B. (Epis.)** Rev. J. E. Brown, the rector, in his remarks at the late communion, said: "I am no priest, that is no altar, these elements are no sacrifice," was well understood and appreciated by all present.

**Jan. 6. Rev. W. H. Johnson (Epis.)** of Summerville, S. C., has resigned the ministry of the P. E. C.

**Jan. 7. Pacific Churchman**—post prandial !.....ii.

**Jan. 7. Parties violent (Ch. Jo.)** .....iii.

**Jan. 8. Toronto Parties**.....iii.

**Jan. 13. Chicago (Epis.)** A third parish of the R. E. C. has been organized, composed principally of Church of England people. A large lot has been donated. Christ Church gives a building, which will be removed and re-furnished. "We are informed that a fourth will shortly be started . . . whose moral and pecuniary support is already secured."

**Jan. 13. Central City, Col. (Epis.)** Rev. James C. Pratt has withdrawn from the P. E. C. and joined the R. E. C. A Reformed Church will immediately be organized.

**Jan. 13. Rev. E. D. Neill (Epis.)** Lecture on differences.....ii.

**Jan. 13. "Schism,"** by Dean Cridge.....ii.

**Jan. 13. Independent Churches,** by P. E. C.,.....iii.

**Jan. 14 and 16. Toronto parties**.....iii.

**Jan. 18. Toronto (*Toronto Globe*),** Christ Church is the name of the church now used by the R. E. C. . . . Last evening services were conducted by Rev. J. Greenfield.

**Jan. 27. Laymen in England** who want Ritualism (Ch. St.) .....iii.

**Jan. 27. Isolation**.....iii.

**Jan. 27. Toronto parties (Epis.)** are given more at length on some points.

**Jan. 27. Gloversville, N. Y. (Epis.)** Dec. 17, Bishop Cummins addressed about 1,000 people in the Baptist Church for about an hour . . . "Three gentlemen endeavored to purchase Trinity Episcopal Church, to hand it over on easy terms to the 'Reformed Episcopal Society.' In this they were not successful, the vestry and congregation preferring to make efforts to revive and sustain their own church." . . . Population 9,000, with 5 substantial church buildings. Methodist membership 950, and Sabbath-schools 1,000.

**Jan. 27. Victoria, B. C.—Angela College**.....ii.

**Jan. 27. Victoria, B. C. (Epis.)** "We have a site given to us for our proposed new church (by Sir James Douglas, our first and best Governor), valued at \$2,500, and he has given \$1,000. Many others have given largely in proportion to their means. At a recent meeting . . . we obtained \$3,100, and hope to obtain \$5,000 shortly, when we shall commence building. . . . The funeral of ex-Mayor Lewis . . . was the largest that has ever taken place in Victoria . . . The impressive burial service of the R. E. C. was read by the Rev. Mr. Cridge."—*British Colonist*, Dec. 30, 1874.

**Jan. 27. Rev. James C. Pratt (Epis.)** Minister in charge of Trinity Church, Boulder, Colorado, has withdrawn from the P. E. C. to unite with the R. E. C.



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**Jan 30. Hon. S. L. Woodford** at Brooklyn.....ii.

**Feb. 2. Ottawa** (*Toronto Globe*). "The new R. E. C. is almost completed. Bishop Cheney has promised to officiate at its consecration."

**Feb. 3. Germantown, Pa.** (Epis.) Call to organize a R. E. C. "An introductory address will be delivered by Rev. Dr. Nicholson, of the Second R. E. C. of Philadelphia."

**Feb. 3. Chicago** (Epis.) Four R. E. C. in Chicago have regular services according to the notices of service."

**Feb. 3. Littleton, Col.** (Epis.) Rev. J. T. McFadden, of the R. E. C., says, "Everything....satisfactory. We have a fine Sunday-school....congregation rapidly increasing....Prayer meetings well attended....Missions....near the Platte Canyon....and at the mouth of Bear Creek are growing steadily....A gentleman in Boston sent us....a Parish Library. A lady in New York... a handsome communion set."

**Feb. 3. Protestant Pope**.....iii.

**Feb. 4. Illinois**—General Theological Seminary.....iii.

**Feb. 5. De Koven, Bishop**.....iii.

**Feb. 6. Gen. Con.** censured for rejecting Seymour.....iii.

**Feb. 6. Rev. L. Coleman** refuses to be Bishop of N. Wisconsin.....iii.

**Feb. 8. Jaggar and De Koven**, by Dr. Hopkins .....iii.

**Feb. 9. Church Growth Decreasing**, by H. M. Thompson.....iii.

**Feb. 10. De Koven, Bishop**:—Jaggar's sympathy for Cheney in 1871—Ritualism—Rev. W. H. Johnson—Log Rolling—Church Growth—Canada parties. iii.

**Feb. 10. Rev. W. H. Johnson**—Bishop Vail.....ii.

**Feb. 10. Rev. J. Howard Smith, D. D.** (Epis.) rector of St. John's Church, Knoxville, Tenn., has . . . withdrawn from the ministry of the P. E. C., and has accepted the rectorship of the R. E. C. lately organized in Newark, N. J. He will enter upon his duties . . . on Sunday, 14th inst."

**Feb. 10. Germantown** (Epis.) The Third R. E. C. of Philadelphia was inaugurated Feb. 9. Address delivered by Dr. Nicholson of the Second R. E. C.

**Feb. 10. Baltimore** (Epis.) *Baltimore Gazette* says, "Bishop Cummins and some twenty gentleman met at Lehman's Hall, enrolled their names as members, appointed a Committee on Organization to report on Tuesday night. A Ladies' Missionary Aid Society meets once a week. Communion to about sixty ; the service presented by two young ladies ; propose to call a rector."

**Feb. 11. De Koven Bishop**.—"Why?"

**Feb. 11. W. H. Johnson** returns to P. E. C. (iii, Feb. 11 and 25 ; ii. Feb. 10).

**Feb. 13. De Koven.** Parties organizing.....iii.

**Feb. 15. De Koven.** Parties more violent. Also Memorial.....iii.

**Feb. 17. Church of England**, by John Bright.....iii.

**Feb. 17. Rev. J. Howard Smith** (Epis.) "S." says, "The *Knoxville Chronicle* of a late date, says the announcement of the resignation of Dr. J. Howard Smith, the rector of the new R. E. C. in this city [Newark, N. J.], and the reasons therefor, was the sensation of the day. The tenor of public comment was sympathy with the rector, and a general recognition of the past, that he had been of great usefulness in the religious work of the city." The following is a copy of his letter

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of resignation: "St. John's Rectory, Feb. 3, 1875.—To the Wardens and Vestrymen of St John's Church, Knoxville." Then follow his reasons for which see (iii, Feb. 17, Low Church), then the conclusion thus:

"In this Church, there is the same historic ministry in three orders, the same sublime liturgy, and the same general system of government as in the P. E. C. But the source of errors and strifes that have vexed the Church in the ages past and of hierarchical oppression, have been eliminated. If there can be a Church with such a happy combination of the prescribed and the free, of liberty and law, of truth and charity, of the primitive and the modern, of beautiful order in itself and large catholic toleration towards other forms of Church government, as to gather to itself the affection, and gradually the adherence, of Evangelical Protestantism, it is surely to be found in the R. E. C.

"It gives me pleasure to feel that I leave St. John's Church united and prosperous, and that a spiritual bond exists between the retiring pastor and many of the people, that neither the separation of life nor the deeper event of death can dissolve. Praying God's choicest blessings upon you, gentlemen, and upon the flock you must for the time represent, I am yours respectfully and affectionately, J. HOWARD SMITH, Rector of St. John's Church." The following is a copy: "St. John's church, Feb. 3, 1875:—At a meeting of the Vestry this day held, the following (among other proceedings) were adopted: *Resolved*, That we have heard with deep and unfeigned regret, of the determination of our esteemed and beloved rector, to resign the pastoral charge of this church; that we honor his sincerity, his conscientiousness, and his zeal in advancing, by every good word and work, the kingdom of Christ; and we humbly hope that wherever his lot is hereafter cast, in the providence of God, the blessing of the Lord may attend him in all his labors, and crown them with abundant success. *Resolved*, That a committee of three be appointed to communicate the preceding resolution to Dr. Howard Smith, and to express to him more fully our friendly sympathies and our best wishes for his future usefulness and welfare. A true copy.—Wm. M. Baxter, Secretary.".....iii.

**Feb. 17. Newark, N. J.** (Epis.) The above continues. "Dr. Howard Smith arrived in Newark, on 11th. He officiated on Sunday for the first time . . . . Large congregations. . . . Parish . . . . now has a membership of 200 . . . . The Sunday-school is in a prosperous condition, with a large membership, a good library, well trained officers and teachers. . . . We shall have . . . . a prayer-meeting on Thursday evening, and a short service with lecture on Tuesday evening." (i, Dec. 7, 23 24, 30, Jan. 6, Feb. 10, and iii, Feb. 17, Low Church.)

**Feb. 17. Victoria, B. C.** (Epis.) The *British Colonist*, Jan. 27, 1875, says: "The financial report showed the building fund. . . \$5,250, to which is added \$800 . . . total, \$6,050. . . An educational institution. . . of the R. E. C. . . was commenced Jan. 20 . . . Sunday-school . . . 242 children sat down to tea . . . presents . . . music . . . short address . . . special prizes."

**Feb. 17. Moncton, N. B.** (Epis.) "Z" says: The first anniversary was held Jan. 12, presided over by the rector, Rev. J. Eastburn Brown. Prayer by Rev. Mr. Todd [rector at Sussex]; Declaration of Principles read by Mr. Carvell [Superintendent of the Intercolonial Railway]; Rev. W. V. Feltwell [rector at St. Johns] addressed the meeting. Rev. J. Todd recounted the extent and success . . . in



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Sussex and surroundings. Mr. Taylor, in substance, said, that Rev. Mr. Boyer becoming paralytic, Rev. W. Walker was procured temporarily. His ritualistic practices, as described, caused a meeting of the parishioners in the spring of 1873, and 17 out of 22 heads of families protested (all present). One of the wardens, without authority, procured from the Bishop letters of induction for Mr. Walker, and he claimed the right to remain. The Bishop would not listen to the committee sent to Fredericton. He went to law. The congregation determined to leave, and fitted up the present building, and sent for Mr. Killikelly, of Cambridge, Mass. The Bishop threatened, and he left. . . "We were almost ready to give up in despair. We did not know that the Hand which moves the universe was working for us in a quarter where we least expected help. . . It pleased the *Spirit of Truth* to move Bishop Cummins . . . We wrote to him, desiring him to send us a minister. To this we received a prompt and cheering reply ; in a short time he sent to us the Rev. W. V. Feltwell. All hearts now rejoiced, for not only did Mr. Feltwell meet, and more than meet, our hopes and aspirations, but we soon found that ours was no isolated case. . . In a little while Sussex asked for help. It was given ; a church was organized, and soon a minister [Rev. John Todd] was found to take charge of that extensive field of labor. Then came the cry from St. Johns, to which we also responded, Mr. Feltwell going to their help, and ultimately to the permanent oversight and care. . . When we broke off our connection with the See of Fredericton, we numbered 17 heads of families ; to-day we count on our church list over 50 ; besides we have many warm and hearty friends and sympathizers. . . Rev. J. Eastburn Brown. . . handled the reform movement in its broader and more comprehensive aspect. . . The rectors and delegates from other parishes arranged for tri monthly conventions."

[Now I will tell our friends in New Brunswick something that they do not know. After the above call from Moncton came to Bishop Cummins, I was present when the Bishop said to Mr. Feltwell : "They want a minister at Moncton, N. B. What do you say about going there?" He answered immediately, "Anywhere that you have a mind to send me. I'll go to Africa if you say so." "Then go to Moncton." "I'll go." The matter was settled in less than five minutes.]

**Feb. 17. Rev. E. D. Neill** (Epis.) delivered the third Fraternity Lecture in St. Paul, Minnesota, on Feb. 4, 1875. His predecessors were Bishop Whipple, of the P. E. C., and Rev. Mr. Breed, of the Presbyterian Church. In this lecture he takes a historic view of the Church of Christ, and remarks : "The R. E. C. is believed to express more clearly than any other, the principles of those who in 1552 revived primitive Christianity."

**Feb. 17. Rev. Wm. Bowers** (Epis.), late assistant minister of St. Luke's Church, Philadelphia, has resigned that position, has withdrawn from the ministry of the P. E. C., and has joined the ministry of the R. E. C.

**Feb. 18. Prof. Seymour**, "fit for inside, but not outside".....iii.

**Feb. 18. Log Rolling** by *Independent*.....iii.

**Feb. 18. Church of the Prayer Book**.....iii.

**Feb. 18. Bishop De Koven.** Bribery.....iii.

**Feb. 18. Bishop De Koven.** Let Illinois have him.....iii.

**Feb. 18. Church Decreasing**.....iii.

**Feb. 20. Clergy Decreasing** relatively.....iii.

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**Feb. 20. Church Growth** decreasing.....iii.  
**Feb. 24. Parties in Illinois**, by Louis Peck (Epis.).....iii.  
**Feb. 24. Low.** Rev. J. H. Mac El'Rey's reasons for withdrawing.... .iii.  
**Feb. 24. Germantown R. E. C.** (Epis.) On Feb. 17 addresses were delivered by Rev. C. H. Tucker and Rev. W. R. Nicholson. This Third R. E. C. in Philadelphia is called Emmanuel R. E. C. Its vestry consists of Messrs. E. Varian, R. Lord Lee, Dr. Samuel Ashurst, Louis E. Kinsler, M. Laird Simons, Richard Wells. Rev. G. Albert Redles, late of Grace P. E. C., Mount Airy, has accepted a call for the 7th March. Bishop Cummins will preach twice for them on Feb. 28. To be a free seat church.

**Feb. 24. Latest accessions** (Ch. St.) to the R. E. C. have been Rev. J. Howard Smith, D. D., late rector of the P. E. C., Knoxville, Tenn., Rev. Wm. Bowen, late assistant of the P. E. C. of St. Luke, Philadelphia.

**Rev. G. A. Redles**, late rector of the P. E. C., Mount Airy, Penn.

**Rev. Benj. Johnson**, late rector of the P. E. C.; Macon, Georgia.

**Rev. E. H. Jenkins**, of Pembroke, Ontario, Canada.

**Feb. 25. Postal Cards.** "Ass." "Ex.-Rev.".....iii.

**Feb. 25. Low.** Rev. W. H. Johnson's letter (So. Ch.).....(ii, Feb. 10.) iii.

**Feb. 27. Ritualism by De Koven** (Ch.).....iii.

**Feb. 27. Bishop of Albany** on De Koven (Ch.).....(xii, 52-55.) iii.

**Feb. 27. Dr. Hopkins** explains.....(iii, Feb. 8) (iii, March 12-17.) iii.

**Feb. 27. Growth of the Church**, by Dr. Ewer.....iii.

**Feb. 27. Dr. De Koven** accepted the Bishopric on Feb. 15.....iii.

**March 1. Brooklyn** (Trib.) Dr. Jaggar.....iii.

**March 3. Low.** Rev. G. A. Redles. Exclusiveness in England. ....iii.

**March 3. Illinois.** "A dreary waste.".....iii.

**March 3. Brooklyn.** (Ch. St.).....iii.

**March 3. Peoria, Ill.** (Epis.) A. G. Tyng says, "On Monday evening, Feb. 22, Bishop Cheney visited Christ Church, Peoria, the second time for Confirmation. A class of 42 was presented by the rector, Rev. Jos. D. Wilson, and the names of 23 persons were read by him, who have united with the R. E. C. by letter or other satisfactory evidence that they were members of some other branch of the Church. . . . There are now six clergymen of the R. E. C. at work in Illinois five organized parishes, and two more that will soon be organized, and we look forward to the organization of a Synod before the meeting of the next Council in May."

**March 4. "Stop Agitating"** says (St. Cross.) .....ii.

**March 10. Jaggar's** letter to Bishop Stevens.....iii.

**March 10. Brooklyn** letter by (Epis.)... ..iii.

**March 10. Church of England** and Dissenters .....iii.

**March 11. Votes for Jaggar.** "Unreformed.".....iii.

**March 12. Jaggar.** Facts by B. Ayerigg.....iii.

**March 13. Dr. Hopkins** on Jaggar, facts.....iii.

**March 13. Reformd Episcopalians** blamed.....iii.

**March 15. Dr. Hopkins** to B. Ayerigg. "Thanks.".....iii.

**March 15. Ottawa.** (Free Press). "The new Emmanuel Church of which a brief description was given in Saturday's *Free Press*, was opened yesterday. . . .



**March 15, 1875.**

Long before the stipulated time almost every available seat was occupied. . . . The thanks of the choir of the R. E. C. are certainly due to the members of others of our city churches for the efficient aid rendered them. Mr. C. E. Clark, organist. Services by the pastor, Rev. Johnson McCormac. . . . Bishop Cheney delivered a . . . discourse [filling two and one-half columns]. Then—Missions of the R. E. C.; a meeting will be held on 15th. The chair will be taken by Hon. Senator McDonald of Victoria, B. C. Addresses by the chairman, Bishop Cheney Rev. J. McCormac, and James Johnson, Esq., Commissioner of Customs.

**March 15. Toronto.** (Ottawa Free Press), "Bishop Cheney of the R. E. C. is expected to arrive in the city to-morrow (16th). It is likely he will deliver a lecture."

**March 15. Dr. Hopkins** to B. Aycrigg. . . . .iii.

**March 17. B. Aycrigg** to Dr. Hopkins, more facts. . . . .iii.

**March 17. Low.** Rev. Benjamin Johnson, of Ga. . . . .iii.

**March 17. Rev. W. H. Johnson**, of S. C., is not Rev. B. Johnson. . . . .iii.

**March 17. Germantown** (Epis.) First regular service was held Feb. 28, in Second Presbyterian Church, pastor, Rev. G. Albert Redles. Bishop Cummins preached in the morning, and delivered a lecture on the R. E. C. in the evening. He was assisted by Rev. G. A. Redles and Rev. Walter Windeyer. On Monday following the Bishop and Dr. Nicholson examined candidates for the ministry.

**March 17. Kensington** (Epis.) Services have been held for the last few Sundays, and various ministers have conducted them and have preached. A Sunday-school has been established and a female Bible class. On Sunday last the Rev. J. S. Malone, late of Pittsburgh, preached both morning and evening. . . . At the vestry meeting, held on Tuesday night, an invitation was extended to him to become the minister. . . . The call he had determined to accept. . . . It is intended to establish a weekly prayer-meeting, and to foster the Sunday-school.

**March 17. Sympathy** for Rev. Dr. Cheney (Epis.) B. Aycrigg writes to the *Episcopalian*, dated March 13, 1875: "Until last evening, I supposed the circumstances attending the signature of Dr. Jaggar to this document was no business of mine. During yesterday I was engaged in copying the original documents which Bishop Cheney sent to me as authentic documents belonging to the History of the R. E. C., upon which I am engaged. In the evening, the *Churchman*, ante-dated March 13, was seen to contain a paper by Dr. Hopkins on the subject of the date of signature. I alone happened at the time to have documentary evidence, and considering it my duty to appear as a witness, I left, this morning, with the editors of the *Evening Post* and of the *Tribune*, the following—'All the original documents on this subject are in my possession. The name of Dr. Jaggar is not one of the twelve printed names on the circular, but is in manuscript on two of them. And each circular has the printed note, "On the 13th May all the signatures will be sent to Mr. Cheney." This shows that the signatures were before June 2, the date of deposition as stated by Dr. Hopkins in the *Churchman*, dated May 13, 1875.—B. Aycrigg, Passaic, N. J., March 12, 1875.' Also the following telegram—'To Dr. John H. Hopkins, Plattsburgh, N. Y.: Jaggar's manuscript signature is on printed circulars required May 13 for Cheney. See *Post, Tribune*.' In the copy left with the *Tribune*, the word presumptively was interlined after 'This shows' (presumptively). B. A."

**March 17, 1875.**

**March 17.** Rev. Joseph S. Malone (Epis.) has resigned East Liberty [Pittsburgh] and accepted Emmanuel R. E. C., Phila. (Kensington).

**March 17.** Philadelphia (Epis.) Rev. Dr. Nicholson, rector of the Second R. E. C., at N. W. corner of 18th and Chestnut streets, has Tuesday afternoon services during Lent. Regular Saturday evening prayer-meeting.

**March 17.** Rev. Ch. H. Tucker (Epis.) will preach in Oxford Hall, Oxford street west of 19th street, next Sunday, with the view of establishing a R. E. C. in the N. W. section of Philadelphia.

**March 17.** Ireland (Ch. St.) Episcopal liberality. ....iii.

**March 17.** Church of England (Ch. St.) compromise.....iii.

**March 18.** Episcopal Elections (Trib.) Editorial..... .iii.

**March 22.** Episcopal Elections (Trib.) Dr. Ewer.....iii.

**March 24.** Ottawa (Epis.) see March 15, Ottawa. Senator McDonald said that the R. E. C. in Victoria had left to the Bishop "only a congregation of some fifteen souls. The blow was a severe one to the Ritualists."

**March 24.** St. Johns, N. B. (Epis.) "Our rector . . . not only preaches in Baptist and Presbyterian pulpits, but invites them to take his....A Presbyterian brother stood alongside of him, distributing the bread and wine to us at communions."

**March 24.** Oxford Hall, Phila. (Epis.) Last Sunday . . . a Sunday-school organized, having Rev. Mr. Tucker for superintendent, Mr. W. C. Johnson, assistant, Mr. J. W. Frazer, Secretary. Dr. Shively teaches a male Bible class, and ten members of the congregation volunteered to form and instruct classes.

**March 24.** Kensington (Epis.) A male Bible class (adults) is taught by Rev. Mr. Malone, membership 15. Female Bible class is taught by Miss Ware. Weekly prayer-meeting on Wednesday from house to house. Lord's Supper on 28th.

**March. 24.** Dr. Jaggar to Bishop Stevens (Ch. St.).....iii. Mar. 10.

**March 24.** Church of England (Ch. St.) A proposed Act of Parliament allows a Bishop to authorize a second parish, if the population exceed 1,600, so that there may be both High and Low.

**March 24.** Statistics of the P. E. C. (Ch. St.) 50 Bishops, 5 Bishops elect, 3,035 priests and deacons, 3,140 clergymen, 2,750 parishes, 273,092 communicants, 23,007 school-teachers, 225,733 Sunday scholars, contributions during the year \$6,851,983.

**March 29.** Low? (Times). Bequest.....iii.

**March 30.** Ritualism in England (Toronto Globe).....iii.

**March 30.** Toronto (Globe) Christ R. E. C. "The annual meeting of this church was held last evening, Rev. J. G. Manly in the chair. Messrs. H. W. Booth and Robert Stevens were elected Church Wardens, and Messrs. G. L. Beardmore, J. C. Morgan, G. T. B. Gurnett, N. McGrath, W. S. Noad, John A. McMahon, E. F. Clark as vestrymen. His Honor Judge Hughes and Mr. G. L. Beardmore were elected delegates to the General Council....The Rev. Mr. McGuire, of Washington, D. C., will officiate next Sunday."

**March 31.** Dr. Ewer on Episcopal Elections (Epis.)....iii. March 22, Ep. El.

**March 31.** Ritualism in England (Ch. St.).....iii. March 30.

**April 1.** Rev. W. H. Johnson (So. Ch.).....iii.

**April 1.** Episcopal Register, of Phil. "Laughter.".....ii.

**April 1.** See Apendices, Chapter XX.



## CHAPTER II.

### REFORMED EPISCOPAL CHURCH.

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*Press Reports of Action against, and of Opinions expressed, for and against the R. E. C., Indexed in Chapter I., and Analyzed in Chapters IV. to XV., as indicated at the conclusion of each extract. For the names and characteristics of the Newspapers quoted, and for the mode of quoting, and for R. E. C., and P. E. C., Ch. Eng., Pan-Anglican, see Preface.*

**November 15, 1873.**

**Nov. 15, 1873. Evening Post** says: "Bishop Cummins' withdrawal (Nov. 10), it is thought, will create some complications between the two phases of theology in the Kentucky Episcopal Church.".....vii. 1.

**Nov. 15. Times** says: "This resignation has been brought about by a series of severe criticisms on the part of his High Church brethren . . . . It seems that the head and front of the offending of Bishop Cummins was his participation in a Communion service in Dr. Hall's Church.".....v. 4; vii. 1.

**Nov. 15. Tribune** says: "The controversy on the Joint Communion has led, as the following letter shows, to some important and unexpected results. Bishop Cummins, of Kentucky, has resigned his office, in order to devote himself to a reform in the Church, which will promote, as he believes, the fraternal union of Christians of various denominations, and accomplish among Episcopalians a result similar to that at which Bishop Reinkins and his associates are aiming in the Church of Rome." The *Tribune* also gives the ecclesiastical record of Bishop Cummins, as stated by Bishop Coxe, of Western New York.....v. 4; vii. 1; xiii. 15.

**Nov. 19. Bishop Cummins (Ch. St.)** The editor says: "He has always been faithful and laborious in the various positions which he has occupied in the Church, has enjoyed unusual popularity as a preacher, and has received from the Church the highest office in her gift. His ability, energy, and earnestness render his secession a great loss to the communion which he leaves. We doubt whether it will be possible for him to find elsewhere more kindly appreciation or warmer friends than he has left behind. . . . The reasons . . . . are . . . . He is hopeless of any deliverance of the Church from sacerdotalism by legislative action . . . . He cannot act in accordance with his own principles without alienating his brethren. . . . But . . . . the fundamental idea of our Church is the inclusion within her fold of wide diversities of opinion. The fundamental idea of sectarianism is ecclesiastical separation from everything that we regard as erroneous. . . . All that Bishop Cummins takes exception to is necessarily involved in the idea of the catholicity of the Church . . . . Bishop Cummins leaves voluntarily a communion where there is the smallest possible fraction [?] holding views of the Lord's Supper, which even he would regard as being as objectionable as those of Luther and the Old Catholics. . . . He wished

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to compel others to conform to his views, and because he could not succeed in doing this, has abandoned the communion of the Church. . . . Bishop Cummins' . . . want of caution and accuracy . . . . In alluding to the revision . . . . in 1639, Bishop Cummins says that it . . . . exercised great influence in the preparation of the proposed Prayer Book by Bishop White. . . . Now, it . . . . was not made public until 1854. . . . Bishop Cummins has been greatly at fault in dealing very severely with those who do not belong to his own school of opinion. . . . On the other hand . . . . treated with marked disrespect, and deeply wounded by the character of the assaults made upon him. . . . They must be held largely accountable for the injury which the Church sustains in the loss of so able and excellent a man (II. Nov. 26, Cath.; Dec. 24, Ch. St.; Dec. 11, Obs.; Dec. 17, Meth.; Dec. 31, So. Ch.; Jan. 21, Eng.; Jan. 21, Cath.) [A note to the Preface of the Prayer Book of 1785, sustains the assertion made by Bishop Cummins.]

**Nov. 19. Bishops' Meeting.** See Nov. 26. (Ch. St.) . . . . . viii, 2.

**Nov. 26. Southern Churchman** (Epis.) Objects to the resignation of Bishop Cummins in a kind and Christian tone . . . . . xiii, 10.

**Nov. 26. Catholicus.** (Epis.) Rev. G. W. Ridgely, an aged presbyter of the P. E. C., says: "For more than a third of a century, the Evangelical party have been talking of *doing something*. . . . This is the first attempt at decisive action." vii, 1; notes ii, Nov. 19, 1873.

**Nov. 26. Historical Accuracy of Bishop Cummins** (Ch. St.) (see Nov. 19.)

**Nov. 26. Call to Organize** (Ch. St.) gives the first public notice of this call (ix, 2), and says, "Is he still assistant Bishop of Kentucky? . . . . Under the circumstances he would of course refrain from any episcopal acts as assistant Bishop of Kentucky. But besides this, we think that he is under very solemn obligations during this six months, to refrain from episcopal acts altogether." (xiii, 10.) [We all thought differently, and having left the P. E. C., regarded all our action as entirely independent of the P. E. C.]

**Nov. 26. Bishops' Meeting** (Ch. St.) says on Nov. 19. . . . . viii, 2.

**Nov. 27. Drs. Sullivan and Cheney** (Epis.) "The Chicago *Evening Journal* of Monday, says: 'Unusually large congregations were present on yesterday morning, in both Trinity and Christ Churches, where it was expected that something especial would be said with reference to the recent withdrawal of Bishop Cummins from the Episcopal Church, the Bishop having been formerly rector of Trinity, while, as has long been known, he personally sympathized with Dr. Cheney in his Church troubles with Bishop Whitehouse. Dr. Sullivan, of Trinity, discoursed at length on Bishop Cummins' action, . . . . that he ought to have remained in the Church to aid in correcting whatever errors he may have fancied had crept into it, rather than sever his connection therewith. Dr. Cheney merely alluded in brief terms . . . . thanking God, that there was one Protestant Episcopal Bishop in the United States who had the courage to proclaim the truth. It was, he said, a grand and good and hopeful thing, that there was a Bishop who preferred the path of God's truth to the walks of the world's favor.' (iii, Nov. 27, Low; xiii, 25).

**Nov. 29, 1873. Bishops' Meeting** (Post.) has an account of the meeting of Bishops Smith, Potter, Odenheimer, and Stevens on Nov. 29, with this heading: "The Case of Bishop Cummins; Important Episcopal Action." . . . . . x, 1-14



**November 30, 1873.**

**Nov. 30. Bishops' Meeting (Times).** "The case of Bishop Cummins. Yesterday afternoon a meeting of certain of the Protestant Episcopal Bishops of the dioceses in this immediate vicinity was held in the vestry-room of Grace Church, to take into consideration the matter of the withdrawal of Bishop Cummins from the Episcopal Church. The Bishops participating were summoned by telegraph as the emergency was deemed serious. The deliberations of the meeting were conducted in secrecy, but it is understood that the prelates summoned to the conference by Bishop Smith of Kentucky, the presiding Bishop by right of seniority of office, were Bishop Potter of New York, Bishop Littlejohn of Long Island, Bishop Odenheimer of New Jersey, and Bishop Stevens of Pennsylvania. The main question to be brought up was that of the formal deposition of Bishop Cummins, who, until such action is taken, is *de jure* a Bishop still, and qualified to consecrate other Bishops. It is said there is a feeling among certain of the Bishops in favor of deposing Dr. Cummins without according him the six months notice, which the Canon requires, trusting that the House of Bishops at the next General Convention will justify this action."..... x, 1-14.

**Nov. 30. The Times. Editorial.** . . . "The assistant Bishop of Kentucky chose to sever his connection with the Church, because his participation in a communion service in Dr. Hall's Presbyterian Church, in this city, had been made the subject of much unfavorable criticism by some of his ecclesiastical brethren. . . . Even Wesley maintained his position within the Church of England till the very last." [They permitted it, while the P. E. C. does not] . . . "But if Bishop Cummins chose to follow a path in which even those who warmly sympathized with his doctrinal position were unable to follow him, that will not justify the Bishops of the Protestant Episcopal Church in deliberately putting themselves in the wrong for the purpose of thwarting the schismatic tendencies of their erring brother. It is said that a special meeting of six Bishops was held yesterday in this city, to discuss the advisability of immediately deposing Bishop Cummins, without giving him the benefit of the legal formalities required in such a case. The reason for urging such precipitate action is obvious enough. The meeting called for Tuesday next is intended to form the starting point for a new Church. Its object is declared to be 'to organize,' etc. [ix.]. . . . The laws of the Church gives any Bishop who abandons its communion, the benefit of six months notice before deposition. But meanwhile Bishop Cummins may organize his new Church, may ordain deacons and presbyters, and perhaps consecrate other Bishops, and thus fully equip a rival organization, which may dispute ecclesiastical standing with the P. E. C. in the United States. However dreadful the Bishops may regard such a contingency, we suspect they have no choice in the matter. Bishop Cummins must retain *de jure* his Episcopal rank and functions for six months longer, and all the informal meetings held, or extra legal proceedings adopted in the interim, cannot alter the past. But for the perpetuity of Episcopal function outside of the communion from which it was derived, there would have been no P. E. C. at all. Whatever inconvenience may result from the action of Bishop Cummins, it is difficult to see how he can be prevented from organizing his new Church if he is so minded." . . . Then follows the Canon (viii, 3) (x, 1-14.)

**Dec. 1. Bishops' Meeting (Trib.)** "A meeting of the Protestant Episcopal Bishops of six neighboring Dioceses was called by Bishop Smith of Kentucky, the

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presiding Bishop, to consider the withdrawal of Bishop Cummins of Kentucky, from the communion of the Church. This meeting was held in the vestry-room of Grace Church [New York] Saturday afternoon [Nov. 29.] Among those summoned to attend were Bishop Potter of New York, Bishop Littlejohn of Long Island, Bishop Odenheimer of New Jersey, and Bishop Stevens of Pennsylvania. Bishop Potter was unable to attend on account of engrossing duties. These prelates had met before informally, and discussed the matter. The proceedings of Saturday's session are kept from the public, but those best competent to judge declare that no definite action for the deposition of Bishop Cummins was, or could have been, taken, as the Canon law prescribes a form of procedure, under which the deposition cannot be consummated under six months. This form is as follows [then follows the substance of the Canon quoted in viii.] . . . It seems probable that the Bishops merely agreed that Bishop Cummins should be given notice that his deposition would be carried out in six months. The first step, the certifying by the Diocesan Committee to the presiding Bishop of the withdrawal of Bishop Cummins from the communion of the church has already been taken [see viii.] Some Bishops declare that the period allowed by the Canon is simply a liberal provision against hasty and ill-advised action, giving a chance to retract a step once taken, and only for the benefit of such as might come back on mature reconsideration ; but that, in the case of Bishop Cummins, the secession was so flagrant and emphatic, that it is impossible for him to go back, and that he should be deposed straightway. They affirm that the presiding Bishop, with those whom he has summoned, should immediately declare Bishop Cummins deposed, looking to the General Convention which is to meet a year hence, to justify their going outside of the Canon. Those who advise such a proceeding assert that there is no question the step would be justified by the House of Bishops, and that the Canon should contain some provision for an extreme case of this kind. . . . viii. 2, 5 ; x. 1-14.

**Dec. 1. Telegram (B. A.)** Received by Bishop Cummins at about 10 A.M., when I was present. "Louisville, Dec. 1, 1873.—To Rt. Rev. Geo. D. Cummins, 11 E. 57th St., New York.—Charges against you forwarded from here to-day." . . x. 10-14.

**Dec. 1. Bishop's Act (Post).** "Dr. Cummins—Action of the Presiding Bishop of the P. E. C.—The Rt. Rev. B. B. Smith, D.D., has issued the following paper : 'The authorities of the Church assert that this action of the Church has no reference to Dr. Cummins' act of mixed communion, but refers solely to his abandonment of the Communion of the Episcopal Church, and his publicly avowed purpose to organize a schism in the same.' " Then follows. . . . x. 1-14.

**Dec. 1. Null and Void Proclamation (Post).** "Notice has been received from the Secretary of the Standing Committee of the Diocese of Kentucky, that a presentment for the trial of George David Cummins, D.D., has been prepared for offences three and five of section one, Canon nine, Title two, namely, *First* : for violation of the Constitution and Canons of the General Convention ; *Second* : for breach of his ordination vow. Be it known, therefore, that any Episcopal act of his pending these proceedings will be null and void, and it is hoped that respect for law and order, on the part of all members of this church, will restrain them from giving any countenance whatever to the movement in which Dr. Cummins is engaged.—B. B. Smith, Bishop of Kentucky, Presiding Bishop.—Hoboken, Dec. 1, 1873."

x. 1-13.



December 1, 1873.

Dec. 1. Card of Philadelphians. (Times).

"Bishop Cummins."

"To the Editor of the New York Times :—

"The enclosed card came to me to-day from Philadelphia, with a line from one of its signers, requesting its insertion in one or more of the daily papers in New York, in order that the clergy and laity of our Church in this city, and especially any sympathizing with the movement of Bishop Cummins, might understand clearly and authoritatively the extent of the Bishop's following in Philadelphia. The list will at once be recognized as embracing the leading Low Church rectors in that city, radical as well as conservative. The note says, 'The list could be enlarged if there were time.'

"What roots this new Church will strike in this the strongest Low Church city in the country, the circular will show to the most enthusiastic revolutionist.

"(Signed.)

R. HEBER NEWTON,

*"Rector of the Anthon Memorial Church.*

"A CARD.

"The undersigned having heard with profound sorrow of the movement now making by Bishop Cummins for the organization of a new 'Church on the basis of the Prayer Book of 1785,' desire to say that they have no sympathy with this measure, and that it does not represent the views and feelings of Evangelical men.

"William Suddards . . . ; Benjamin Watson . . . ; James Pratt . . . ; Richard N. Thomas . . . ; Daniel S. Miller . . . ; Thomas A. Jaggar . . . ; Wilbur F. Paddock . . . ; John B. Faulkner . . . ; Robert A. Edwards . . . ; Richard Newton . . . ; C. George Currie . . . ; Wm. H. Munroe . . . ; Snyder B. Simes . . . ; Charles L. Fischer . . . ; Charles D. Cooper . . . ; William Newton . . . ; J. Houston Eccleston . . . ; John A. Childs . . . ; W. W. Spear ; with their respective charges." This card had been previously printed in Philadelphia. It was subsequently printed Dec. 3 (Trib. and Epis.) Dec. 4 (Obs.) . . . . . x. 15; xiii. 19.

Dec. 2. Organization. This was arrested for a few minutes, to find, by the raised hand, whether those who voted no! by the voice were entitled to a vote, when no hand appeared, and those near the voices said that they were four young men, who were dressed like theological students, and who immediately crouched out of sight. I saw them and have no doubt that they were such. . . . x. 12, 16 ; xii. 56.

Dec. 3. Rev. Dr. Tyng, Jr. (Trib.), says that Bishop Cummins had a right to withdraw from the P. E. C.

Dec. 3. Episcopalian refers to Null and Void of Dec. 1, and says that the Bishops acted with unbecoming haste. . . . . x. 1-13.

Dec. 4. Church and State says: "The Bishop, with these seven or eight Presbyters, and the laymen associated with them, are men of unblemished Christian character, and some at least of them are men of marked ability. We may well inquire whereunto this is likely to grow."

Dec. 4. Church Journal. Editor says, "The Fallen Bishop." "Last week the following letter appeared in the daily papers of this city: Desiring to lay before our readers a full history of the unhappy man's attempt to establish (in his love of Christianity!) a new sect, we reprint it as a part of his wretched effort at a wretched sin—a sin against which he has prayed for a quarter of a century. The errors of

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the letter we need not dwell upon, nor point out even. The 'Proposed Book' was a failure. The Church would not accept it....To us *schism is a sin*. We cannot speak lightly even of what must be a poor, futile, and ridiculous effort on the part of an unbalanced and unlearned man. His soul, and the souls of those he seeks to mislead, are at risk. To him and them the issue is a solemn one. We think it solemn enough to justify the House of Bishops in setting apart a day of humiliation and prayer, when we all, 'High' and 'Low,' but all loyal Churchmen together, may plead with God for the repentance and pardon of an unhappy soul, who has trampled on its high and awful calling in the Church of God—an apostate Bishop! Once before we have had the trial [Bishop Ives?] Should we not humble ourselves as a Church, before the Great Bishop, for our own sins, and pray for him?"

(II. Dec. 31, So. Ch; xiii. 10.)

**Dec. 4. Prayer Book of 1785 (Ch. Jo.)** The editor of *Church and State* says: "Bishop Cummins should remember that the attacks which have been made upon him....are attributable in large measure to his own want of caution and accuracy....The very letter in which he announces his abandonment of the communion of the Church affords a singular illustration of this. In alluding to the Revision of the Prayer Book by Royal Commission in 1689, Bishop Cummins says that it failed to receive the approval of Convocation, but that it exercised great influence in the Proposed Prayer Book by Bishop White. Now the facts are these....It could hardly have exercised an influence in the preparation of the Proposed Prayer Book, for the work of the Royal Commissioners was not made public until 1854.....vi. 1-4.

[The preface to the Prayer Book of 1785 shows that the error is on the part of *Church and State*. At this date the Prayer Book of 1785 was almost unknown.]  
vi. 1-4.

**Dec. 4. Rev. Dr. Tyng, Sr. (Ch. Jo.)** In a sermon, "He alluded to the case of Bishop Cummins, of whom he spoke as a brother highly valued and truly beloved, who for reasons which appeared to him (Dr. Tyng) without the slightest weight in justification, has seceded from the Church which had trusted him and bestowed her honors upon him. The preacher desired to state emphatically his entire disapproval of his course....By seceding he had betrayed the very trust committed to him—to defend evangelical principles in the Church. He had forsaken the company of those who had been his faithful friends. He had acted most unwisely in attempting to construct a new sect, of which there were now too many, and which in time would be found to be imperfect, and from which others would see reason to secede. He was going forth almost alone, and would find himself going further away, and becoming more solitary, a monad, a severed branch, a cloud carried to and fro with the changes of the wind".....xiii. 19.

**Dec. 6. "Formally Deposed" (Chn.)** After giving an account of the organization on Dec. 2, says, "The readers of the *Churchman* scarcely need be reminded that Messrs. Marshall B. Smith, Charles E. Cheney, and Mason Gallagher were formally deposed from the ministry several years ago, and that Mr. Leacock substantially renounced the ministry more than a year since."....x, 1-5; xiii, 12, 13.

**Dec. 6. Christian Intelligencer (Chn.)** "The Cummins movement is a visionary one.".....xiii, 10

**Dec. 10. Episcopal Register (Epis.)** says the Null and Void of Dec. 1 can apply only to Kentucky.....x, 20



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**Dec. 11. Observer** says, Null and Void of Dec. 1, is not authorized by the Canons of the P. E. C.—Reports the proceedings at the organization on Dec. 2, and has the following editorial.

**Dec. 11. Observer.** The editor testifies from personal observation. “It is not safe for uninspired men to undertake to say, whereunto will grow the movement which Bishop Cummins has inaugurated. We were present last week on Tuesday, when the ‘Reformed Episcopal Church’ was organized, and there were some noteworthy signs to be observed, of which we will say a word. It was a *serious* business that the Bishop and they that were with him were engaged in. They looked to God for direction. The Bishop said, if it was of God it would stand, and if it was of man he hoped it would fall. There was no self-sufficiency nor human ambition apparent. The whole proceeding was that of humble, prayerful, conscientious men, who were not seeking their own advancement, nor the applause of men, but the honor of God only. In the case of the Bishop, there was positive sacrifice of place, power, salary, and friends. He is poor in this world’s goods, and goes out in faith, for conscience sake. Such a man is always respected, whether men shake their heads at him or not. There were no pastors with him, who had renounced their ‘livings,’ but there were men who were ready to put their future usefulness in the Church, into the same boat with the Bishop, and it was announced that there were twenty-five who were willing to follow. The announcement, that a few Bishops of the Episcopal Church had interdicted Bishop Cummins from any official service, had been published, but it did not disturb the minds or vary the action of the new organization. It was known to all of them, that the action was informal and without sanction in the Canons of the Church. If the declaration had been put by the Bench of Bishops lawfully assembled, it would have impressed some minds as a valid act of suspension. But being merely the dictum of a few suddenly summoned, and having the explicit rule of the Church directing the steps to be taken for arraigning a Bishop, it is very plain that there is nothing in the announcement of the few Bishops but a device to weaken the force of any authority which Bishop Cummins might exercise during the six months that intervene between his accusation and his trial. And the doctrine that a man must cease to be an officer because he is accused or presented for trial, is monstrous. There may be cases when the COURT which is to try, may suspend an accused person during his trial, but we presume there is no precedent in the State or the Church for considering a man suspended merely because an individual or a committee has charged him with a fault. But there was no unseemly haste in the proceedings of the new Council last week. They moved slowly and adjourned without any demonstration to challenge public attention. What will come of it remains to be seen. We have no doubt it will work for good. It will rouse the Church to inquire into the causes of this movement; and if it is true, as Dr. Tyng, Jr., alleges, that the tendencies are Romeward, every honest minister and man in the Church will set himself strenuously against the current. Rev. Dr. Cheney, of Chicago, with the consent of his people, accepts the office of Bishop in the new Church, and his consecration will take place without delay.” . . . . . ii, Nov. 19, Ch. St. ; Nov. 26, Cath ; Dec. 4, Ch. St. ; Dec. 17, Meth. Rec. ; Jan. 21, Eng. Ind. ; x, 10–14.

**Dec. 11. Bishop H. W. Lee of Iowa (Obs.)** “has written a letter to Bishop Cummins, expressing regret at his action, and earnestly entreating him to

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reconsider his determination. He protests earnestly against the movement for a separate organization, and says: 'A secessional or schismatic movement at this time would, in my opinion, be a greater evil than those we are now bearing, and from which we may hope to be relieved in due time. It were far better for our extreme Ritualistic brethren to finally secede to the Church of Rome, to which they are tending, than for yourself and others of like mind to leave such a Church as ours for a new ecclesiastical organization.....xii, 43 ; xiii, 5.

**Dec. 11. Churchman (Obs.)** calls Bishop Cummins the "Fallen Bishop."

xiii. 10.

**Dec. 12. Telegram to Chicago (B. A.)** "New York, 12th Dec., 1873.—To Rt. Rev. G. D. Cummins, care Dr. C. E. Cheney,—I hereby formally and officially withdraw all such Episcopal authority as you have heretofore exercised under Canon thirteenth, Title one.—B. B. Smith, Bishop of Kentucky." .....x. 17 to 22.

**Dec. 13. Church and State (Trib.)** "We cannot but pronounce it to be utterly dishonorable for Bishop Cummins to exercise his functions as a Bishop, previous to his Canonical severance from the Church.".....xiii. 10 ; ii. Dec. 16. Answer.

**Dec. 13. The Churchman (Trib.)** "Aversion and a deep sense of the wrong attempted have brought the Churches' members more closely to her. Instinctively and spontaneously men of all shades of opinion have united in her defence. Especially the members of those societies in the Church to which Dr. Cummins had joined himself, and whose meetings he had the indelicacy, to say the least, to participate in on the very eve of his final act, have promptly and most honorably and most unmistakably rebuked him.".....xiii. 70 ; 13½ ; 20.

**Dec. 13. The Congregationalist (Trib.)** "Not everything, but a great deal depends upon what these men are made of, what their record is, what their motives are.".....References ii. Nov. 19, Bp. Cummins.

**Dec. 13. The Baptist Weekly (Trib.)** "It will be difficult for many of the lowest of 'Low Church' people to bring themselves to the basis which has been adopted.".....xi. 2.

**Dec. 13. The Christian Union (Trib.)** "The new Church certainly offers a middle ground between ritualistic episcopacy and non-prelatical denominations." .....xi. 2.

**Dec. 17. Church Journal (Epis.)** "And is not his [Bishop Cummins] honest surrender of the trust for which he finds that he had no vocation, far better than the conduct of some who cling to positions in the Church, in spite of their alien inclinations.".....xiii. 10.

**Dec. 17. The Wisconsin State Journal (Epis.)** "It is a movement in the right direction towards placing the Episcopal Church on its original basis, it having been perverted to Romanistic practices and beliefs.".....xi. 2.

**Dec. 17. Southern Churchman (Epis.)** terms the course of Bishop Cummins "a foolish one.".....xiii. 10.

**Dec. 17. Rev. Abbott Brown of the P. E. C. (Epis.)** objects to the card of the Philadelphians (Dec. 1) speaking for Evangelicals in general instead of themselves in particular.....x. 15.

**Dec. 17. The Methodist Recorder (Epis.)** "It seems to have been a conscientious and honorable step in the direction of reform...No new tenets are attempted. It is a restoration rather than a reformation...The new organization, although



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small in numbers, includes already some of the most liberal and intelligent ministers and laymen of the age. It is not a mere clique of discontents...The High-Churchmen are inclined to ridicule the movement, of course. Censure, however, from that quarter is genuine compliment...In a few years, if we are to judge by facts and figures, the High-Churchmen will have the control of property, literature, theology, people and all.".....xii. 56.

**Dec. 31. Southern Churchman's** (Epis.) correspondent [see Dec. 4], says: "The *Church Journal*...has 'great searching of heart' for the 'division'...and suggests to the Church a day of humiliation and prayer!...The brother is awfully solemn. '*An Apostate Bishop!*' he exclaims in strong italics...A Lucifer fallen from heaven! Horrible! 'Schism is a great sin.'...But the *Church Journal* is angry...We are not going to lose the 'Succession' even if some others may get it. That, in fact, is the secret of the alarm and rage of some parties against Bishop Cummins. He has gotten a True Episcopacy from the Church, and has made off with it and intends to give it to others. But if the 'Succession' is a good thing...why not gladly give it to the 'Sects,' and so convert them into the true *jure divino* Churches?".....ii. Dec. 4, Ch. Jo.; xii. 9.

**Dec. 31. Schism.** (Epis.) Goddard of St. Andrew's says: "What is schism, and who are guilty of it?... Who, I ask, according to the correct interpretation of the Scriptures, is the *schismatic*? Who too is the honest man; this Bishop accused of breaking his ordination vows, or the Bishop who stays in the Church, receiving its support, enjoying its honors, and yet in heart is a Romanist? Aye! Who is the schismatic?".....xii, 1-8.

**Dec. 31. Return of R. E. C.** (Epis.) A southern presbyter says: "I take it for granted that Bishop Cummins and his associates have not left the old Episcopal Homestead from choice, but from constraint; and that if the next General Convention will grant the reasonable requests of Evangelical men, the seceders will gladly return. If this desire should not be realized and Ritualism be suffered still to rule the councils and services of the Church, then will both the wisdom and the piety of this new movement be apparent to all men.".....xiv, 4-10

**Dec. 31. Bishop Pearce of Arkansas** (Epis.) to Bishop Smith: "I learn from press dispatches that proceedings are about to be taken against your assistant of Kentucky under Canon 9, Title ii, of the Digest. At this I am surprised, because by the express terms of Canon 8, of the same title, you are positively required to proceed according to the form in that Canon provided. .... The proceedings under Canon 9...*could not* be concluded in less than six months and a half, hardly less than seven months....and thus you might be required as presiding Bishop, solemnly to *admonish* a man whom you had deposed.... Persist in his unhappy course....in this most miserable case....tenderness unspeakable to our misguided brother. If he is at present causing us perplexity, how does our trouble bear comparison with his distress....founder of a feeble schism. This day there is more love for him in the Church he has abandoned, than among the sects that are with faint praise bearing him to his destruction,....dying in the Communion of the Catholic Church, and in the confidence of a certain faith.".....x, 3; xii, 10.

**Jan. 1, 1874. Apostolic Succession** (Obs.) *Church and State* says, "If presbyters ordained by Bishops of the 'Reformed Episcopal Church,' should at any time wish to abandon that communion and become presbyters in the Protestant Episcopal

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Church, they must be received.... This fact appears now to be the most painful feature of the separation.".....xiii, 13 ; xi, 43.

**Jan. 12. Jas. A. Latané** withdraws from the P. E. C.....iii.

**Jan. 21. The English Independent** (Epis.) of Dec. 25, 1873, says: "The Evangelical Alliance has been the immediate cause of creating a secession from the Episcopal Church. That extraordinary communion.... Bishop Cummins, like Dr. Pyne Smith, has been heartily and abundantly abused for taking part in it.... probably....only the last stroke of many....and though at the cost of social status and in the face of a storm of obloquy, they have dared to be true to their consciences.... We are compelled to contrast their decisive action with the hesitating, apologetic policy, which characterizes and enfeebles the Evangelical party in our own land....[whose] speeches are full of bitterness and indignation. They hold public meetings and sign memorials and petitions *ad libitum*, to their Bishops; they assert that their consciences are wounded; that the truth they love so well, and for which they are ready to die, is endangered, and yet strangely enough they do nothing practical.... Golden fetters.... That these Episcopalian seceders are resolved to lay down a broad, intelligible basis for their new organization is evident from the following three items of their 'Declaration of Independence' [of principles.]....Bishop Cummins has set a brave example....xii, 48 ; v, 4 ; xiii, 10, 22.

**Jan. 21. Catholicus** (Epis.) Rev. G. W. Ridgely, of the P. E. C., says, with respect to the "Card" (Dec. 1, 1873). "They were taken by surprise; ....they were in the condition of certain good people mentioned in the 12th chapter of Acts, who were intensely and earnestly engaged in prayer for a certain thing, and when their prayer was unexpectedly answered, they ran away affrighted, and declared that they had seen a ghost!".....x. 15.

**Jan. 22. Apostolic Succession** (Obs. Ed.) "The *Church Journal*, one of the most earnest opposers of Bishop Cummins' movement, lays down the law in these words: 'Bishop Cummins is still a Bishop. His acts are uncanonical, irregular, invalid to the Church, but they are still the acts of a Bishop. The *Orders* of the "R. E. C." will be just the same as ours. "Once a Bishop, always a Bishop," is the expression of the doctrine about orders' ".....xiii. 13; xi. 43.

**Jan. 22. Bishop Cheney** (Obs.) "*Church and State*, edited by Rev. John Cotton Smith, D.D., speaks of Bishop Cheney, and says: 'We see no reason, on any Church principles, why he is not truly a Bishop. And if he is truly a Bishop, in the line of Apostolic Succession, we do not see how it helps the matter to withhold the title from him.' ".....xiii. 13; xi. 43.

**Jan. 29. Dilemmas** (Ch. St.) "We have expressed, from the first, our unqualified disapprobation of the establishment of the R. E. C....According to what we have called Church principles, nothing is more certain than that the Apostolic Succession exists, where one who has been duly consecrated a Bishop consecrates another to that office....The position of the Old Catholics is now largely occupying our attention and exciting our interest. Some of our Bishops of most advanced Churchmanship have recognized them as a Catholic Church with Apostolic Orders....It may not be desirable to inquire too particularly into facts relating to the Succession in the Church of England, and consequently in our own Church in this country....Our correspondents do say that embarrassing results would flow from the idea, that a Bishop, under some unworthy motive, may extend the Suc-



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cession to all sorts of religious bodies, and thus give rise to endless ecclesiastical irregularity. But those who hold the sacramental character of Orders, are compelled to accept this peril. They are placed in a dilemma from which it is impossible to escape.... We cannot but regard the establishment of a rival Episcopal Church as an unmixed evil.... Our earnest desire is that every reason, whether satisfactory or otherwise, for the existence of such a body should be taken away, and that every facility should be provided for a return to the Church.... The plain fact is, and it is infatuation to ignore it, that a great difficulty in the way of separation of a large number from the P. E. C. has been removed by the establishment of the R. E. C.".....xiii. 13; xi. 43.

**Feb. 18. Bishop Johns** (Epis.) The answer of Bishop Johns to Mr. Latané. [It is long, argumentative, gentle.] (See March 4, 1874).....xiii. 6.

**Feb. 23. Bishop Lewis**, of Canada, reported in the *Ottawa Times*, says that he did not at first think the Cummins movement of sufficient importance to notice. He thought that the assertion that "God had put it into his heart" was not consistent with the same when he became a Methodist minister, then Deacon, Presbyter, Bishop in the P. E. C. ( ). That he begins the revision where the Church of Ireland leaves off. That he hoped to gain adherents by the charm of a spurious Apostolic Succession. That the late Synod in Philadelphia had distinctly repudiated and condemned it. "If these seceders were men of learning he [Bishop Lewis] might meet them in discussion fitly enough." It was "for the purpose of setting up a petty American sect." The report (of the substance only) concludes, "The congregation listened attentively, and evidently did not escape impressions of some kind".....xiii. 14-17; iii. Dec. 31, 1874, Toronto.

**Feb. 25. Bishop Whittingham** (see March 14).....xiii. 10.

**Feb. 26. Bishop Lee** of Delaware (So. Ch.) In this kind and Christian letter, dated Nov. 14, 1873, and therefore referring only to the resignation of Nov. 10, (vii. 1.) he blames Bishop Cummins: *First*, for not consulting with him and other Evangelicals before taking the final step. *Second*, he presents one horn of a dilemma, that if this step was determined on before the Evangelical meetings in Philadelphia, then Bishop Cummins did wrong in taking part in those meetings. *Third*, the other horn of the dilemma, that if he had not, then from that date to Nov. 10, 1873, there was too little time for reflection, and the action was hasty and inconsiderate. *Fourth*, he protests against a new organization.....xiii, 18-22

**March 4. Bishop Johns** (Epis.) A writer in the *Wheeling Intelligencer*, in a criticism of Bishop Johns' answer to Mr. Latané (Feb. 18 says): "As to the general tone and spirit of the Bishop's letter, when I say that it is characteristic of the man, that is, eminently Christian, I have said all that need be uttered on that point.".....xiii, 6.

**March 4. Rev. Dr. Howard Crosby** (Epis.), Moderator of the Presbyterian General Assembly, on Feb. 22, supplied the pulpit for Bishop Cummins (as reported in *Trib.*) Rev. Mason Gallagher referred in general to the cases mentioned. xii, 27, 28.

**March 4. Bishop Cummins** (Epis.) preached in the Methodist Episcopal Church in Passaic, N. J.....xv.

**March 11. At Montreal** (Epis.) the Rev. Mr. Youngs, of the Methodist Episcopal Church, delivered a lecture in favor of the R. E. C.....xv.

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**March 14. Bishop Whittingham** (Chn.) answers Rev. W. McGuire's letter dated Feb. 6 (vii, 6,) "Your talk of dissolving your connection with the P. E. C. to unite with the R. E. C. is (excuse my plain speaking) a baseless dream. One perjured Bishop no more makes a Church, than one swallow makes a summer." [How about Cranmer, Latimer, and Ridley ?].....xiii, 10

**March 25. Low Church** (Epis.) "Quirist.".....iii.

**March 25. Independent** (Epis.) "We think it a mistake to surrender so tamely." This is in answer to "S. B.," who says, "One of the ablest seceders, the Rev. Mr. Latané, of Virginia, has well said, the battle has been fought *in* the Church and *lost* by the Evangelical party." *Episcopalian* says, "As long ago as the famous effort of Drs. Anthon and Smith in their protest against the ordination of Mr. Crary, a battle was fought and lost.".....xii, 56-59

**April 22. Rev. John Fulton, D.D.** (Epis.) "Thus far I have heard and seen not one word nor one act but such as savored of Nicene charity. In this our Church press, at least the High Church press, so often hurried into injudicious phrase, has earned our highest, heartiest gratitude for its sublime self-mastery. There has been ample room for such words as perjury, treachery, ungentlemanlike infidelity to Church and party. These words to the honor of the Church he has repudiated, the party he has forsaken and betrayed have not been spoken." xiii, 23 ; ii, April 30, 1874 ; iii, Oct. 3, 1874.

**April 22. Rev. Marshall B. Smith.** (Epis.) Dismissed from the Reformed (Dutch) Church, to the P. E. C. In his letter addressed to the Classis of Paramus, dated Nov. 28, 1873, he says: "As is well known to you all, I withdrew from the P. E. C. on account of its Ritualism, erroneous teachings on the subject of the Christian Sacraments, exclusive Canons, and unchurching dogmas.... A church is now to be organized, such as I longed and prayed for before I left the so called 'Protestant' Episcopal Church....I therefore desire to unite with it and....request that you will grant me a letter of dismissal to the proper ecclesiastical authority. .... To me you have offered a welcome refuge from the storm of ecclesiastical strife." In answer, the Classis "*Resolved*, That as a Classis, we appreciate the motives which the Rev. Marshall B. Smith assigns for separating from this body and that they in no wise conflict with his former declaration, but are in, correspondence with his previous honorable record.".....vii, 2-4 ; ix, 4, 10 ; xiv, 6.

**April 22. Bishop Lewis of Ottawa** (Epis.) The *Church Herald* of Toronto, says: "His Lordship [Bishop Lewis] delivered an address in Ottawa on Sunday last on the insidious schism lately imported into Canada from the State of Kentucky." The *Episcopalian* continues: "A little while ago the movement was *insignificant*, now it is dangerous.".....xiii, 14-17

**April 30. Southern Churchman** says that Dr. Fulton, the learned editor of the *Index Canonum*, has written a letter in excellent spirit: "The object is to show how Bishop Cummins and his friends can be brought back, and to prove that the consecrations and ordinations of Bishop Cummins are valid.".....ii, April 22, 1874 ; iii, Oct. 31, 1874 ; xiii, 23, Fulton.

**April 30. Murray Hoffman** (So. Ch.) in the *Churchman* opposes the views of Dr. Fulton above.... xiii, 13.

**May 7. Bishop Quintard** of Tennessee (Ch. St.) "And another Bishop of



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the Church has gone from us—gone from us and passed not through a gate of God's own opening—of whom we cannot say as with thankful hearts of our dead fathers in God, that 'God took him.' One who shared with us the dignity of the Apostolic office, and who should have shared the burdens which belong to it, has cast aside the one and retreated from the other. I think I should fail to express the mind and spirit of the Church did I follow him with one word of reproach. Personally I stand appalled in contemplation of the weight of responsibility he has chosen without his office in a position to which God has not invited him, in exchange for that which belonged to him in his office. But the matter is by no means a personal one. The Church is not appalled. She looks with a mother's tenderness, intensified by disappointment, upon the evil course of her wayward son; and she will never cease to pursue him with her prayers for the grace of repentance and a better mind." [The Bishop of Rome will say the same of Bishop Quintard].....xiii, 10.

**May 13 to 19.** Second General Council of the R. E. C.....i, May 13 to 19, 1874; xi, 26, 30 to 37.

**May 14.** *Tribune* refers to Rev. E. D. Neill (April 22); gives the sermon by Bishop Cheney on the opening of the second Council, May 13; relates the different views in the congregation of the Church of the Atonement as to recalling the Rev. W. T. Sabine as a congregation of the R. E. C.

**May 15.** *Tribune* editor, with respect to the second Council of the R. E. C., says: "A compromise was reached upon the question of the election of vestrymen...A plan of union with the Free Church of England was adopted. This practically makes the two bodies one [ ? ]. Notwithstanding very outspoken opinion on the part of delegates, and no little division of sentiment upon certain points, there has thus far been a noticeable unanimity on the final vote, and a decided good feeling has prevailed. The prospect looks very bright to the members, and occasional remarks in the course of the debates, as well as other circumstances, have indicated that men prominent in the P. E. C. [and other denominations], who have not become adherents of the new movement, are lending their counsel at every step...It remained to the evening session to witness the liveliest discussion of the Council...on the words 'He descended into Hell.' ".....xi. 38-42.

**May 15.** *Herald* says: "Large attendance of ministers of other denominations. Skirmishing hot and heavy along the entire line...The war on the choice of Church officers [vestrymen] was renewed, but was soon happily brought to a speedy conclusion by a compromise...The Constitution and Canons, as a whole, were then adopted by a unanimous vote.".....xi. 38-42.

**May 21.** *Church and State* says: "The past week has witnessed the meeting of the Council of the R. E. C. It has been a sad spectacle of what is likely to become of men who drift away from their historical moorings. At the inception of the movement, it was claimed that the Prayer Book of 1785 solved all the difficulties, and was exactly what was needed for a Protestant and Evangelical Church. Now, however, it is found that many serious alterations are necessary, which have been made amid much heated controversy. The text in the Apostles' Creed has been changed by the omission of the clause, 'He descended into Hell'—though any Church is allowed to use it, or the alternate phraseology, as found in our Prayer Book. It was proposed by one of the delegates, that the title of Rev. be

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dropped as applied to the ministry, on the ground that it was blasphemous. It is easy to see from this and other indications, what are the dangers that are before this new organization. The great mistake they have made is in supposing that they had arrived at the logical terminus of their tendency. They are just beginning to get a glimpse of the dreary waste of fanaticism and folly which stretches before them. They will find that there are plenty who will wish to reform their Church just as they have attempted to reform upon the Church they have left. Still they have secured a status and probably a career before them. This is something to which it will be well for us to take heed." .ii. June 3, Epis.; xi. 39; xiii. 10.

**June 3. Episcopalian**, Correspondent, copies the above: "May 21, *Church and State*" (dating it "May 27") and says: "Now it is certainly strange to see a paper which is edited by a clergyman, making positive statements as matters of fact, which in charity he should, at least, suppose to be untrue; but how can it be possible that the following errors have crept into this article and be stated so unequivocally, when the *presumption* is that changes consistent with the reasons for the separation would be made? 1st. It has never been claimed that the Prayer Book of 1785 solved all the difficulties and was exactly what was needed for a Protestant and Evangelical Church. This Book was publicly and privately accepted as a *basis of revision only*, and the R. E. C. has never accepted the position which its opponents have tried to force upon it in that respect. 2d. The Apostles' Creed has not been changed from the form of the book of 1785, though an effort is thus made by the *Church and State* to insinuate that it has. 3d. It was not proposed by one of the delegates that the title Reverend be dropped as applied to the ministry, as blasphemous, or for any other reason. Has the periodical in question lost its character for truth and veracity, or does it publish without investigation? Perhaps it is as well to add that there was no 'heated controversy,' but quiet, earnest discussion, resulting in unanimous agreement in almost every case, and a brotherly unity, the evidences, as it is believed, of a Divine blessing." The editor continues: "We very much regret to find that the same article was copied into the Diocesan paper of Ohio, the *Standard of the Cross*.....xi. 39; xii. 59; xiii. 10."

**June 3. Bishop Odenheimer** (Epis.), in his address to the Convention of New Jersey, May 26, 1874, says: "The last year has brought upon the whole Church an occasion of trouble in the schismatical action of the Rt. Rev. Dr. Cummins. As all the facts connected with the schism have been brought to the notice of Churchmen, I do not think it necessary or expedient to do more than record the fact of his ungodly, unchurchly, and ungenerous action. Let us keep from our discussion, as far as possible, the distractions and errors of misguided men, and rather let us fill our thoughts and labors with the loving spirit of Christ, and unite ourselves more firmly than ever in the Churches work of making known to all, the one Lord, one Faith, and the one Baptism of the glorious gospel of the divine Redeemer of mankind. Our sorrow is for those who separate from the Holy Church and faith in Christ. We have no trouble for the Church herself; she is the bride of Christ, the offspring of His loving wisdom and power, and whether there be trouble or prosperity in the world around her, the Church of the living God stands unmoved, through the promise of Christ, 'The gates of Hell shall not prevail against her.' "[How about Cramner, Latimer, and Ridley?].....xii. 56, 59; xiii. 8, 10."

**June 3. Church Journal** (Epis.) of May 28: "We have just witnessed the ses-



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sions of the 'Reformed' Episcopal Church, presided over by the queerest 'Bishop,' except Jules Ferrette, Bishop of Iona, since John Wesley made a 'Bishop' of Dr. Coke in his bed-room at Bath.....xi. 39; xii. 56, 59; xiii. 10.

**June. 3. The Churchman** (Epis.) of April 23, 1874, finishes an editorial on this subject thus: "It is to be hoped all will follow carefully the record of these and similar proceedings, for it may have the effect that showing a drunken slave to a Spartan child was expected to have".....xi. 39; xiii. 10.

**June 3. Rev. Dr. Stewart** (Epis.) in the Convention of Pennsylvania, as reported in *Telegraph* of May 27, referring to (June 10, Bishop Stevens) says: "I send no fiery words of scorn and condemnation after those whom others hailed as friends and brothers a few months ago, and fostered by argument and action in disaffection to the Church, while they were yet in her, until having lived and burrowed like maggots in her body, they at last took wings and flew away under the guidance of the god of flies".....xiii. 10.

**June 3. Kentucky Convention** (Epis.) A correspondent says of Bishop Smith: "Although censuring Bishop Cummins, was mild and conciliatory." xiii. 10

**June 3. Bishop Smith**, of Kentucky (Epis.), in his annual address, says: "But far different, and much harder to bear, is the bereavement which has fallen upon our stricken diocese. Had our late assistant Bishop fallen at his post, loyal to the Church of his adoption, and true to the solemn vows and promises which he made in this city less than eight years ago, we could have celebrated his obsequies with tender fraternal and filial tears; but his abandonment of his post, and his forgetfulness of his covenant engagements, overwhelmed us with astonishment and filled our hearts with anguish. But this is a subject upon which I dare not express myself otherwise than in the words of the loving and beloved disciple (1 John ii. 19), 'He went out from us, but he was not of us, for if he had been of us, no doubt he would have continued with us, but he went out that it might be manifest that he was not of us.'" [Now, was Cramner or Latimer or Ridley "Anti-Christ," for that is the reference above?]......xiii. 10.

**June 10. Bishop Howe** (Epis.), of Central Pennsylvania, says: "The Episcopate of our Church has been reduced by another and unprecedented removal, the defection of Dr. George David Cummins, late assistant Bishop of Kentucky, whom once the Church delighted to honor. It would be very unbecoming and gratuitous to depreciate him now. He has enlisted alone for an effort which will demonstrate his true measure and quality. For any mental distress through which it might be supposed a Christian man of mature years must have passed before engaging in such an enterprise, I could afford hearty sympathy, but it is difficult to estimate how severe the struggles of a Bishop must have been, who at such a crisis in his life, had self-reliance enough to act without taking counsel from any of his brethren. It is to be feared that by secession (it is another name for retreat from the face of alleged evils, which in loyalty to his convictions it was his duty to confront) he has strengthened in the Church the power whose prevalence he evades, first by withdrawing his own resistance and that of his fellow decedents, and further by the natural recoil, which all careful minds will experience, from that verge of opinion, from which one and another, and at last one over-provident Bishop has fallen off into dissent, from ritual uniformity .....xii. 43.

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**June 10. Bishop Stevens** of Pennsylvania (Epis.) as quoted June 10; open letter of Marshall B. Smith, dated June 6, 1874: "Since we last met in Convention an event has occurred which is unparalleled in our Church. One of its Bishops has abandoned its communion, and transferred, as he declared, the work and office, which by consecration he received from this Church, to another sphere. That other sphere has proved to be the establishing of a 'Reformed Episcopal Church.' This unfaithfulness to his three-fold vows of ordination, this needless rending of the Church of Christ, he has crowned by an act unparalleled in the annals of Christ's Church—the consecration by his single self of a lawfully deposed clergyman to the work and office of a Bishop. Vigorous efforts have been made by this disaffected sect to asperse the purity of our Church, and sow seeds of discontent amidst our clergy and laity. To this end, falsehood, misrepresentations, perversions, have been resorted to through the Press and the Pulpit, in reference to our Prayer Book, our polity, and our legislation.".....See next, and xiii. 10, 24.

**June 10. Open Letter** (Epis.) by Rev. Marshall B. Smith, in answer to (June 10 Bishop Stevens): "When the press of the P. E. C., High, Low, and Broad, with a single exception [*Episcopalian?*] assailed our movements....with hard epithets and cruel reproaches, we made no reply....in the secular or religious papers written by any member of our organization until a month ago [xiii. 11.]....No one, not even Bishop Cummins himself, thought of the present organization until after Bishop Cummins' letter of withdrawal was in print [ix. 4 to 9.] The R. E. C. grew out of suggestions made to him in my presence....If perpetual allegiance be due when 'vows' of ordination are assumed, then should the Church of England, and all in Anglican orders, be in subjection to Rome to-day....If I am correctly informed, you are among those who consider the 'Old Catholics'....a valid Church...Whence do they derive their Episcopacy? Undoubtedly from the Jansenist Church of Holland. In the records of the 'consecrations' of the Bishops of that Church, beginning with Cornelius Steenoven (consecrated Oct. 15, 1724, as Bishop of Utrecht, by *one* Bishop and two Presbyters), I find the following Bishops were also consecrated by *one* Bishop, with the aid of Presbyters: T. Van der Croon, consecrated Archbishop of Utrecht, Oct. 28, 1734; K. J. Rinkel, consecrated Bishop of Haarlem, August 11, 1873; J. H. Reinkins, '*Alt-Kaltholiken*,' Bishop, Aug. 11, 1873. In the latter case all the parties concerned had been either 'lawfully deposed' or were under 'historical excommunication.'....Our ideas of the ministry and of the Church are substantially those held by yourself when rector of St. Andrew's Church, Philadelphia, as I find them in a printed sermon of yours now before me, and from which....I make the following extracts," etc. [This letter contains much more than the above, and is now in a separate form as one of the documents of the R. E. C.]

xiii. 11, 26; xiv. 3.

**June 11. Bishop Robertson** (Ch. St.) in the Convention of Missouri, said: "Certain changes, which seek to bring in errors, the Church has opposed; which would lose sight of the Gospel in attention to petty details, were mentioned, and ceremonies referred to, which were such departures as to call for legislation. Excessive symbolism should be prohibited. The Church must have such pronouncements as to show that it is opposed to excessive ritualism, and opposed to doctrines which are so strange as to be unscriptural. In matters touching the faith, there must be no room for doubt as to the purpose, to reserve ours as a reformed and



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spiritual Church. These questions have been thrust to the front by the recent defection of a Bishop to set up a rival Church. This step was as causeless as it is likely to be fruitless. He trusted the Church to have grace to learn the lesson of self-abasement suggested. They should look within and correct what may have caused this, rather than indulge in censure and invective"..... xii. 43.

**June 13. Bishop H. W. Lee (Chn.)** in the Iowa Convention, May 26, said: "Our own troubles have culminated during the past year in a secession from the Church and in the organization of a new ecclesiastical body under the name of the 'Reformed Episcopal Church.' The movement is not thus far a strong one, but still one to be deprecated and deplored. It is based on a narrow foundation,.... ill-advised and unfortunate..... I may give utterance to deep regret and sorrow that these brethren have committed so sad a mistake, and taken upon themselves such a fearful responsibility.... The movement.... is the result of extreme views in one direction, but.... we are suffering from other and opposite views,.... those Romanizing views which.... have so disturbed the Church of England as well as our own in this country. I can respect a sincere and consistent Romanist in his own Church; but virtual and essential Romanism in our P. E. C. is out of place and should receive our unanimous and unqualified disapprobation.... Who can doubt that such things as Eucharistic adoration, auricular confession, invocation of the Virgin Mary, prayers for the dead, vestments which symbolize peculiar Eucharistic doctrines, a scenic and sensuous worship with crossings and genuflections, lights and incense, and other kindred matters, are in entire opposition to the true spirit and history of the Church; and that they, if permitted and practiced, would eat out its very vitals as a Reformed and Primitive Church, and sap its foundations as an Apostolic body, and as one restored from the errors and corruptions of ages of darkness and superstition? It would seem that some in England's noble Church and in our own, were really desirous to undo the work of the English Reformation; holding views for denying which some of the most distinguished Reformers suffered at the stake, ignoring practically the simple doctrines of the Gospel, and laboring to revive and re-establish a system which the lessons of history and experience teach us to loathe and reject as contrary to God's Word and subversive of the best interest of the Church of Christ, and of the highest good of mankind in all ages. The secession just referred to was occasioned in part by this very movement, which some affect to call catholic, but which is peculiarly narrow and uncatholic in all its leanings and tendencies. There is no probability that the Church at large could make all the changes and modifications in the Prayer Books and in our system generally which the seceders desire and demand; but I hesitate not to give my opinion that nothing which they desire and demand is more in opposition to the true spirit and teachings of our Church, than the views and process of those at the opposite extreme..... An important crisis is upon us as a Church, or else is rapidly approaching, and let us meet it in the fear of God and with a firm determination."..... xii, 43.

**June 25. Bishop Clark (Ch. St.)** in the Convention of Rhode Island, said: "During the past year one of our Bishops and a few discontented clergymen and laymen have abandoned our communion, while to a certain extent they have retained our own organization and order of service, though in a modified and mutilated form. This secession at present does not assume a very formidable aspect.

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With its quasi episcopacy, its denuded services, and its narrowed platform, it presents no features which are likely to attract any large numbers, even of the disaffected of our own or any other communion. And yet as one of the signs of the times, it is not to be altogether disregarded." [He then speaks of changes in the Rubrics and says]: "While it would leave the text of the Service unmutated, it might, perhaps, serve to quiet an agitation in our borders, which, if it be not allayed, may in time involve serious consequences." xi, 36; xiii, 10.

**June 25. Bishop Williams** of Connecticut (Ch. St.) classed the defection of Bishop Cummins among things more painful than death.....xiii, 10.

**June 25. Bishop Lee** of Delaware (Ch. St.) in Convention June 3, is reported thus. He "expressed great regret on account of the step taken by Dr. Cummins, and says that 'the erroneous doctrines which for more than thirty years have disquieted and alarmed our Communion, have produced their legitimate fruit. One usage after another has been introduced from the Church of Rome, and the deep line of demarkation drawn by our martyred Reformers, has been, as far as possible, removed. Instead of the General Convention meeting the evil and danger with outspoken decision, the question was evaded in 1868 and 1871.'".....xiii, 5, 21.

**June 25. The Christian Union** (Ch. St.) says: "Bishop Cummins' secession is the impulse which promises to urge controversies of long standing to a definite settlement.... The cry is heard on all sides, 'Put down the Ritualists,' but we hear very little about freedom for Low Churchmen.".....xii, 41. 56.

**July 2. Bishop Alford** (Ch. St.), late of Victoria, to the Archbishop of Canterbury, says: "To legislate that the eastward position of the celebrant at the Holy Communion....is involved the whole question of sacrifice or Sacrament, of Mass or Lord's Supper...the very heresy in faithful protest against which Archbishop Cranmer and other Bishops died in martyrdom at the stake....it might become a most serious question whether....I could continue my ministry within the Church of my forefathers.".....xii, 43.

**July 2. Bishop Kerfoot** (Ch. St.) of Pittsburgh, in Convention on June 11, 1874, as reported—"referred to the Cummins movement, and stated that he had received a circular letter from Bishop Cummins...He characterized the new movement as a 'schism,' and a schism of the character that made it a sin. He was gratified to find that of 3,000 of the clergy, there were very few who had been drawn away by it from the Church—scarcely half a dozen prominent men... On one side extreme and unwarrantable Radicalism was '*sloughing off*' some of the Church's power; and, on the other hand, corruption was engendered by the revival of old superstitions, which were not, and never had been, legitimately sanctioned by the Church." [The *Churchman* of June 20 has the whole speech, including the above, and the following]..."Punishment of an official guilty of malfeasance in office; of a bank clerk who robbed the vault; or of a man charged with the management of a corporation, who betrayed his trust.".....xiii. 10.

**July 3. Differences** (Epis.) Rev. E. D. Neill, President of McAllister College, Minneapolis, holds service in the chapel, and on the reverse of a card used for other purposes, gives the following distinctions.....ii. Oct. 27, 1874.

|   |  |
|---|--|
| I. The P. E. C. does not recognize the ordination of, nor invite to preach, the ministers of the Baptist, Congregational- | I. The R. E. C. recognizes and co-operates with these denominations of Christians. |
|---|--|



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ist, Lutheran, Methodist, and Presbyterian Churches.

II. The P. E. C. asserts that a Bishop belongs to a distinct Order of Ministers, separate from the Presbyters.

III. The P. E. C. calls the Presbyters "Priests."

IV. The P. E. C. does not forbid the use of Altars for Communion tables.

V. The P. E. C. requires the communicants of other churches to be confirmed.

VI. [Substitute the Canon].

The P. E. C. requires that "Every minister shall, before all sermons and lectures, and on all occasions of public worship, use the Book of Common Prayer as the same is, or may be, established, by the authority of the General Convention of this Church. And in performing such service, no other prayers shall be used than those prescribed by said Book."

VII. The P. E. C. does not allow her Bishops, or other ministers, to resign, but "deposes" them, and then follows them as shown.....xiii.

VIII. Restoration after resignation. Sec. II. Can. 6, Title II. of the Gen. Con. of the P. E. C. says: "... Such minister ...shall express such desire, accompanied by a statement that he has abandoned the ministry of any other Church or Society...from an honest conviction of the errors in doctrine or discipline of such Church or Society, and...for... three years...has been living in lay communion with the P. E. C...the Bishop...with two Bishops to be selected by lot...and by and with the consent of the Standing Committee...the Bishop shall have power, with the approbation of one or both of the Bishops assisting him...and by and with the advice and consent of the...Standing Committee to restore the memorialist to the ministry of this Church...if he and they are satisfied..."

II. The R. E. C. believes, as did Archbishop Cranmer, the organizer of the Church of England, that a Bishop is only a Presbyter Primus.

III. The R. E. C. calls them ministers.

IV. The R. E. C. prohibits the erection of an altar as a communion table.

V. The R. E. C. receives exemplary Christians by letter, from the pastor or other proper authority of the Church to which they belonged.

VI. [Substitute the Canon].

The R. E. C. requires that "On occasions of public worship, invariably on the morning of the Lord's day, commonly called Sunday, and at other times at the discretion of the ministers, the Prayer Book set forth at any time by the General Council, is to be used in the congregations of this Church—provided that nothing in this Canon is to be understood as precluding extempore prayer before and after sermons or on emergent occasions."

VII. The R. E. C. allows her Bishops and other ministers to resign, and gives them letters dimissory to any Christian Church.

VIII. By the Canons of the R. E. C., a minister is restored, after resignation, upon the same terms as when he was first received.

July 8. Bishop Paddock (Epis.) of Mass., in Convention said: "There is another vacancy in the Episcopate, with no such blessed memories and foreseen plaudits upon faithfulness over a few things. One concerning whom in these days of dulled piety and halting faith, and wilful disloyalty, that cannot be said which was said to gentle St. John's successor... 'I know thy works...that thou hast borne, and hast patience, and for my name's sake hast labored and hast not fainted;' one who was called to a Church avowedly not perfect, and left his first love, and undertaken the headship of a schism. May the Lord forgive him. The Church

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has no anathemas, but only tears for him. 'From all false doctrine, heresy, and schism, Good Lord deliver us.' ".....xiii. 10.

**July 8.** Bishop Cummins' Deposition, on June 24, published in full in the *Philadelphia Bulletin* of July 8.....viii. 4.

**July 9.** Bishop Gregg (Ch. St.) of Texas, in Convention May 30, said: "Then the unhappy defection of a Bishop in a way the most remarkable, and on grounds utterly weak and insufficient....followed by some who had wilfully cut themselves off, and more recently by a few who had not been deposed from the Church—a *following*, a *miserable following*—which very clearly indicated the spirit and character of the movement itself." [Now, those who think that *schism* may be cured by *separation*, will find good reason for the organization of the R. E. C. in the other remarks of Bishop Gregg (iii. July 9)].....xiii. 10.

**July 15.** Bishop Talbot (Epis.) in Convention of Indiana, said: "The most remarkable event in connection with the Church in this country during the past year, if, indeed, it be not the most remarkable in our history, is the abandonment of the communion of the Church by one of its Bishops, and the attempt of that unhappy and misguided man to set up and to head, a schismatical body in a land whose Christianity is already endangered and cursed by needless divisions among the professed followers of Christ. The reasons which Bishop Cummins has publicly given for this act of manifest treachery to vows deliberately taken, and which were a condition precedent to his admission to the office which he has betrayed, have been so ably met and so thoroughly refuted by the ablest and best Bishops, his brethren, with whom up to the hour of his desertion he professed to be in entire sympathy, as to need no consideration here and now [xiii. 18 to 22]. I have no other feeling than one of pity and charity for him who has so wounded the Church of God and wronged his own soul. But I cannot allow such an event to pass without notice, and without the expression of my deep conviction, that if even everything alleged in his letter of withdrawal were true, and the reasons he gives those which really governed his action, they afford not the slightest justification for, or even palliation of, his course. If the dangers he professed to see were real dangers, and not mere phantom of his own diseased imagination, as I believe they were, then manifestly the duty of a brave and true man was to stand by the flag and fight them. To do, to dare, and if need be to fight for what he professed to believe the imperiled truth of God. Let us try to cover his faults with the mantle of charity, and leave him to the account that he must render for his sins.".....xiii. 10.

**July 22.** The R. E. C. is a restoration.....

**Aug. 5.** Bishop Vail of Kansas (Epis.; see Feb. 10, 1875), said: "It is impossible when old historic schools are recognized as of equal rights in the Church, that either should be willing to be always in subjection to the other, and compelled to accept its partisan overrulings. Such a school, if it cannot find an honorable and equal home in the Church of its birth and of its life, if it must remain an outlaw and a slave, a mark of derision and a perpetual subject of suspicion and surveillance, must finally see that there is but one alternative, justifiable only in the last and unavoidable providential necessity. That alternative certainly has not yet come to us, nor is it near at hand ".....xiii. 5.

**Aug. 19.** Protestant Episcopal Conference (Epis.) correspondent says: "It has been finally agreed to hold a general conference of the P. E. C. in this city



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[New York]....It is proposed, in order more effectually to frustrate the new movement, that the High and Low Churches hereafter act in greater unity with each other".....x. 14.

**Aug. 19. Church and State** (Epis.) says: "Nothing could be more unwise or miserably abortive than the Cummins movement".....xiii. 10.

**Sept. 10. Bishop Clarkson** of Nebraska (Ch. St.) in Convention "referred to the defection of Bishop Cummins as much to be lamented, but credited him with having acted according to conscience".....xiii. 6.

**Oct. 22. Rev. E. Harwood, D.D.** (Ch. St.) says: "The condition of the Church generally is not satisfactory....In Illinois and Wisconsin....the growth of the Church has been impeded by vicious ecclesiastical principles, to say nothing of Episcopal misrule in one of them....In the meanwhile, the Cummins separatist movement, under the name of the R. E. C., hangs fire only because there is neither ecclesiastical Churchmanship, nor learning, nor theological ability in the leaders. Certainly the outlook is serious." He then says that legislation will not remedy the difficulty.....xiii. 10.

**Oct. 26 to 31. General Convention** of the P. E. C. as reported verbatim by the *Churchman*, has the following references to the R. E. C., viz.:

III. **Oct. 26. Inhibition Immediate**.....viii, 5.

III. **Oct. 27. Mr. Shattuck**, (to force others).....ii, July 8, Dis.

III. **Oct. 29. Rev. Dr. Adams**, (leave the sinking ship).....xii, 56.

III. **Oct. 29. Rev. Dr. Sullivan** (is frightened).....xiii, 25.

III. **Oct. 29. Rev. Dr. Huntingdon**, (John H. Newman).....xii. 56.

III. **Oct. 29. Rev. Dr. Garrison**, (widest liberty).....vii, 4.

III. **Oct. 31. Rev. Dr. Beach**, (go if you desire).....xii, 56.

III. **Oct. 31. Rev. Dr. Adams**, (don't uphold Bishop Cheney).....xii, 56.

III. **Oct. 31. Henry Meigs**, (R. E. C. and its Prayer-book)

III. **Oct. 31. Rev. Dr. Fulton** (not the old Evangelicals).....xiii, 23.

**Nov. 11. Goddard of St. Andrews**, (xii, 56).....iii.

**Nov. 11. Church and State**, (R. E. C. disappointed).....iii.

**Nov. 25. Return of R. E. C. to P. E. C.** (xiv, 4).....iii.

**Nov. 25. Rev. W. R. Nicholson, D.D.** (Low Church).....xii, 58, iii.

**Nov. 30. Rev. M. B. Smith** (Louisville Courier) in the full report of his sermon on the opening of the new church in Louisville, Kentucky, said: "In no spirit of hostility to those with whom we formerly worshipped and took counsel together, or to any one who may differ from or misunderstand us, but in obedience to our sense of duty we devote it," etc.....xiv, 6.

**Dec. 3. Republic Editorial.** "Just one year ago the organization took place....The old Prayer Book was revised. The word 'Priest'....was expunged and the word 'Minister' or 'Presbyter' substituted. It was resolved not to declare infants regenerated in....Baptism.... Instead of offering the Absolution standing, the minister was to kneel and offer a prayer, and the phrase, 'He descended into hell' was omitted from [the text of] the Apostles' Creed [but may be used]. Such were some of the changes....because it was urged that the Prayer Book so reformed might be used by any body of Evangelical Christians.... In the year.... considerable progress has been made by the Reformers. They have established themselves at a number of points, with a determination and earnestness which

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leave no doubt in the public mind as to the possibility of their continuing.... The step on the part of the Kentucky Prelate was bold and manly, and indicated a strong faith in the ultimate triumph of the principles for which he contended. The progress of the movement since he led off has been encouraging to all concerned in it.... The Reformed Church presents itself at the end of the first year with what may be regarded as a formidable front.".....ix, 12, 13.

Dec. 16. **B. A. to Church and State** (Epis.) "B. A." says: "Bishop Cummins and the P. E. C."—Under this head, the leader in *Church and State* of Nov. 18, 1874, says: "On Sunday evening last, Bishop Cummins made a severe assault upon the Protestant Episcopal Church. We do not exactly understand the propriety of this. No attack was made in General Convention upon Bishop Cummins or the cause he represents. The reserve in this respect was most admirable." xiii, 23.

"Now, the editor has himself used very harsh expressions respecting Bishop Cummins and the R. E. C. Also in the Convention it was denounced as a *miserable schism*. Several Bishops in their formal addresses have made personal attacks upon Bishop Cummins and the R. E. C., using such terms as *misrepresentations, unchurchly, ungodly, ungenerous, breach of ordination vows, schismatic, perjured*, etc., and because this personal abuse was not frequently repeated in General Convention the editor says, 'The reserve in this respect was admirable,' and charges that 'Bishop Cummins made a severe assault upon the Protestant Episcopal Church,' when the only assault was a plain statement of *facts* which the editor does not deny." xiii, 10.

Again he says: "If all that he charges against the Church be true, we wonder that he can be willing to exercise the office of a Bishop which he derives only from this source." Now "*Mutato nomine de te fabula narratur*." The Bishops of the Protestant Episcopal Church derive their Orders from the Church of Rome, and so do all their clergymen." xii, 25-27.

Again he says: "We do not see why those who have relieved their consciences by going out from us, need to feel specially charged with remedying the evils they have left behind." (xiii. 10).

This signifies that the Low Church clergy and laity may be driven out of the Protestant Episcopal Church by High Church excesses, and be robbed of their church property and then abused for leaving; but must submit quietly to all this abuse, and not show by facts that there were good reasons for separation. (xiii. 26).

Again he says: "We have no feelings but those of kindness for Bishop Cummins." But my file of *Church and State* shows a strange exhibition of this kindness. So does this editorial. (xiii. 7; xiii. 10).

Again: "We trust that he will learn that it is very questionable taste at least to hold up to reproach the home in which he was nurtured, and for which by his act of desertion, he has ceased to be responsible." (xiii. 10).

Now, I have heard addresses by Bishop Cummins in New York, and in Chicago, Ill., and in St. Johns, Moncton, and Sussex, New Brunswick, and in Toronto, and Brantford, Ontario, and the whole substance was to show the *facts* respecting the doctrinal views of the ruling majority in the Protestant Episcopal Church, and the difference between the P. E. C. and the R. E. C. Those facts have not been and cannot be disputed by the editor. For the plain statement of these facts, without a



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single personal attack, the editor speaks of "questionable taste," applied personally to Bishop Cummins, after several Bishops have "piled Peleon on Ossa" in the apparent effort to excel in personal abuse. (xiii. 10).

In conversation with a non-Episcopal clergyman, I expressed my surprise that so many Bishops had been so much excited as to lose their balance, and forget that they ought at least to be gentlemen. He answered: "They cannot appreciate the ridiculous figures they cut before those who do not belong to their own sect." (xii. 8).

In conclusion. I do not protest against such remarks as here made by the editor, nor against any of the abuse that has been uttered by the Bishops of the P. E. C. The more of this kind the better for the R. E. C. These hostile personalities have been educating the public as to the difference between the P. E. C. and the R. E. C. The objections raised by them show the characteristics of the P. E. C. more distinctly than anything that we could have said to prove it, and to prove the necessity of leaving them. "Whosoever shall smite thee on thy right cheek, turn to him the other also." (xiii. 10; xii. 25-59).

*Passaic, N. J.*

B. A.

**Dec. 23. New Prayer Book** (Epis.) Rev. John Greenfield, M. A., a clergyman of the Church of England of the Diocese of Huron, conducted the services of the R. E. C. in Ottawa, Ont., on Dec. 13, in the morning and evening. "After the close of the service, Mr. Greenfield expressed the pleasure it had afforded him....and alluded in glowing terms to the great wisdom that had been displayed in the work of revision." "A Presbyterian clergyman of some eminence....writes, 'I have very much enjoyed an occasional reading of the R. E. Prayer Book; I consider it really excellent, and for my own part I should have no difficulty about embracing it in toto.'".....xi, 36.

**Jan. 7, 1875. Pacific Churchman** (*Independent* says), "gently and elegantly says of the two Bishops of the R. E. C.: 'Cummins has brains and ambition, too; Cheeney (*sic*) has ignorance. Here are all the elements necessary to a new sect.... There was no foundation for honesty on the part of Cummins or Cheeney. Both had perjured themselves. They were both, therefore, ready for any extremity. The extremity was—Cummins an apostate, and Cheeney a Bishop by the imposition of an apostate's hands?'".....xiii. 10.

**Jan. 13. Rev. E. D. Neill** (Epis.) from *Minneapolis Tribune* of Dec. 31. Lecture as to differences, in which he treats of "Reaction under Elizabeth.... Archbishop Parker....Revival of Apostolic Succession....Fuller's Good Bishop....Episcopacy in the United States....Occasion of reconstruction....Peaceful Departure....Distinctive principles....Holy Scriptures infallible guide....Doctrinal belief....Episcopacy ancient and desirable....No House of Bishops....The Liturgy....Liturgy not repressive....Prayer-meetings encouraged....Preaching important....Minister not a priest....Altar discountenanced....Episcopal Grace rejected....Baptismal Regeneration rejected....Saints' days abolished....Believers from other churches admitted....Recognition of other ministers....Indebtedness to other churches".....xii. 12; xi.

**Jan. 13. Schism**, by Rev. Edward Cridge, M.A. (Epis.) Sermon Nov. 8. "Schism is contention and divisions within the body, as in the Church at Corinth; not separation from it, as in the case of Abraham and Lot, and as St. Paul when he

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took the disciples from the synagogue. When contentions arise, and both parties continue in the same body, the schism is perpetuated. Where unity appears to be hopeless, and one separates from the other, the schism is ended. There is within our Church, the Church of England, a schism which is incurable except by one of two remedies: either by removing by common consent the causes of contention—a consent which I think all must admit is absolutely unattainable; or by a separation.... And now this word 'schism' is the cry by which you are to be frightened back."

xii. 7.

**Jan. 27. Victoria, B. C.** (Epis.) Angela College was liberally endowed by Miss Burdett Coutts and put under the charge of the Bishop. Most if not all the lady teachers have joined the R. E. C. The Bishop (Dec. 28) notified them that they must leave that Church or leave the College. They resigned in a body. It is now proposed to start a R. E. C. College as a seminary for girls and boys.

**Jan. 30. Hon. Stewart L. Woodford** (*Church Union*) at the anniversary meeting in Brooklyn, on Dec. 2, describes the difference between the P. E. C. and the R. E. C. (II. July 8, 1874. Differences).

**Feb. 10. Rev. W. H. Johnson** (Epis.) (III. Feb. 25, 1875).

**Feb. 10. Bishop Vail** (Epis.) in the Convention of Kansas, Sept. 9, 1874, said: .... "To the Rt. Rev. George David Cummins, D.D., late assistant Bishop of Kentucky.—For reasons satisfactory to his own mind and conscience, Dr. Cummins abandoned the Communion of this Church in the course of the last autumn and became the head of a new Communion called the Reformed Episcopal Church. However much for one I deprecate his decision and dissent from his convictions, I yet pray that God overrule what has been done to His supreme glory, and to the best interest of His Church and people. In him and in those associated with him is an element of great power, that ought not to be lost to this Church, which the Church ought to retain for herself and for Christ's work within her pale; and much as I lament the mistaken conclusions, as I regard them, of him and of his associates, I lament far more that lack of legislative wisdom and that sinful defect in our ecclesiastical statesmanship, which allows such men to go, and which makes no comprehensive provision to retain the admitted power of such good and able men, although extremists, for our own work within our own Church.".....:xiii. 6.

**Feb. 25. Postal Card**, post marked "Milford, Ct., Feb. 25—To the Rev. Marshall B. Smith, Passaic, New Jersey.—Even if you *have* made an ass of yourself, I see no necessity of your telling me of it in this or any other 'Open Letter.' I object.—A. D. Miller, Rector of St. Peter's Church, Milford, Conn.".....:xiii, 7.

**Feb. 25. Postal Card**. Post mark illegible and without date "To (Ex) Rev. Marshall B. Smith, Passaic, N. J..... I trust you will repent and find peace in believing—the only way to find it. Yrs. resp'ly (Rev.) T. M. Tho.".....:xiii, 7.

**March 4. "Stop Agitating"** (So. Ch.) The *Standard of the Cross* says: "We do wish Bishop Cummins and his followers would stop agitating. If they have the love of Christ in their hearts, and the unction of the Holy Ghost, let them go out to neglected fields and proclaim the Gospel and build up their society. But this waiting at the doors of the mother Church, which they have denounced as the teacher of errors, for stragglers to come out, greeting with joy every discontented, troubled spirit, this is very small work for a church [small c.] that parades such a large name, and proclaims such wonderful reforms.".....:xiii, 6.



**April 1, 1875.**

**April 1. Episcopal Register** of Philadelphia. The following is a copy of a scrap supposed to be of about the last week of March: "My dear editor: In examining a copy of the Reformed Prayer Book, I am really astounded, well nigh to laughter [!] to observe that the candidate for Confirmation is only asked to renounce 'the world and the flesh,' and not a word is said about the DEVIL. Can it be that this omission is intentional?" etc. [This paper is understood to be the organ of the Diocese of the P. E. C. in Penn. As a layman, I note the word "*laughter*" from a man professing to be a *Christian*, and leave to the clergy the explanation of the service.]

**April 7. Bishop M. A. DeWolfe Howe** (Epis.) from Reading on Feb. 19, in answer to the resignation of Rev. J. H. Mac El' Rey of Feb. 16, says: "Is it manly to leave this unchanged Church, because others whom you think unfaithful to her standards have crept in? And will you like them to whom you propose to go, spend most of your time in abusing and pulling down the Church that has sheltered you thus far? Have you thought of the sin of 'schism' from which you have been praying God to deliver you; what it is? And what its consequence? I do not argue. I only put questions which I fear you have not considered."

xx. 4; xiii, 27

## CHAPTER III.

### PAN-ANGLICAN CHURCH.

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*Press Reports of Actions and Opinions of the different parties in the P. E. C. and the Ch. Eng., quoting as "Low" the opinions of the "Old Evangelicals who carried the Evangelical banner so nobly" in the P. E. C. (iii. Oct. 31) and have left that Church to carry the same banner in the R. E. C. Indexed in Chapter I., and in some cases, analyzed in Chapters IV. to XV., as indicated at the conclusion of each extract thus quoted. For the names and characteristics of the newspapers quoted, and for the mode of quoting, and for R. E. C., P. E. C., Ch. Eng., Pan-Anglican, see Preface.*

**November 5, 1873.**

**Nov. 5. Church and State** says of Bishop Potter's letter objecting to the Dean of Canterbury joining in this communion. "...We are opposed on grounds of expediency to the joint communion which has given rise to this controversy....If there was no violation of law, then the discourtesy must have consisted in doing a perfectly lawful thing, and one...entirely consistent with the views of a legitimate school in the Church, but not in accordance with the opinions of the Bishop of New York... The Bishop of New York, it would seem from his letter, does not approve of the Evangelical Alliance.".....v. 3.

**Nov. 5. Bishop Potter** (Ch. St.) The Bishop in his letter to the *Evening Post* of Nov. 3, says: "...As the object of Bishop Tozer in sending to the Archbishop of Canterbury a copy of the letter, which he had the considerate kindness and manliness to send to me...Bishop Tozer felt, and I think felt truly, that his own branch of the Church had been misrepresented and compromised by an act of irregularity and discourtesy in one of the dioceses of a sister Church. He felt, as I should have felt, had I been on a visit in England and found an American clergyman there acting in a way to encourage irregularity and disorder...As to Dean Alford at Berlin...the eccentricities of individuals...are of no force to impair the authority of principles and laws which are as old as the Christian Church, which are divine...." [And as to Bishop Tozer's] "manly letter—a letter which it is well-known, found its way in print, not by design but by accident." [That is, a copy of it was supposed to have dropped out of his pocket and been picked up in the street by a reporter as, I think, was the statement].....v. 3; xii.

**Nov. 10. Low Church.** Bishop Cummins' resignation... ..vii. 1.

**Nov. 10. Low Church.** Rev. M. B. Smith's resignation... ..vii. 2.

**Nov. 12. Low Church Authorities** (Ch. St.) In continuing the discussion of the Joint Communion, *Church and State* quotes the following: "Keble....in speak-



**November 12, 1873.**

ing of Whitgift, Cooper, and others—‘It is enough with them to show that the government by Archbishops and Bishops is ancient and allowable; they never venture to urge its exclusive claim, or to connect the succession with the validity of Holy Sacraments.’ In the ‘Institution of a Christian Man,’ issued by the Bishops and clergy in 1573, it is said—‘The truth is that in the New Testament there is no mention of any degrees or distinctions of orders, but only of deacons and ministers, of priests or bishops.’ Dr. Pelkington, Bishop of Durham, says—‘The privileges and superiorities which Bishops have above other ministers, are rather granted by men, for maintaining better order and quietness in commonwealths, than commanded by God in His word.’ Archbishop Whitgift says: ‘That any one kind of government is so necessary, that without it the Church cannot be saved, or that it may not be altered into some other kind, thought to be more expedient, I utterly deny; and the reasons that move me thereto are these: The first is because I find no one certain and perfect kind of government prescribed or commanded in the Scriptures, to the Church of Christ. Secondly, because the essential notes of the Church, be these only, the true preaching of the Word and the right administration of the Sacraments.’ Hooker says: ‘There may be sometimes very just and sufficient reason to allow ordination made without a Bishop.’ Lord Bacon was a layman, but he is an important witness as to the prevalent opinion in his time. He says: ‘Some indiscreet persons have been bold, in open preaching, to use dishonorable and derogatory speech and censure of the Churches abroad; and that so far as some of our men, as I have heard, ordained in foreign parts, have been pronounced to be no lawful ministers.’ Bishop Andrews says: ‘Though our government be of divine right, it follows not either that there is no salvation, or that a Church cannot stand without it. He must needs be stone-blind that sees not Churches standing without it.’ Archbishop Bramhall says: ‘Many Protestant Churches lived under kings and Bishops of another communion; others had particular reasons why they could not continue or introduce Bishops.’ ‘I know that there is a great difference between a valid and regular ordination.’ Archbishop Bancroft, when it was proposed that certain candidates for the Scotch Episcopate should first be ordained Presbyters, as not having been ordained by a Bishop, replied: ‘That thereof there was no necessity, seeing where Bishops could not be had, the ordination given by presbyters must be considered lawful.’ Bishop Hall says: ‘Blessed be God, there is no essential difference betwixt the Church of England and her sisters of the Reformation.’ ‘The only difference is in the form of outward administration, wherein also we are so far agreed, as that we all profess this form, not to be essential to the being of a Church.’ . . . Bishop Tomline says: ‘I readily acknowledge that there is no precept in the New Testament which commands that every Church should be governed by Bishops.’ Dean, afterwards Bishop Cosin, says: ‘I do not see but that both you and others may (either in case of necessity, when you cannot have the Sacrament among yourselves, or in regard to declaring your unity in professing the same religion which you and they do) go otherwhiles to communicate reverently with them of the French Church.’ [And part of the crypt of Canterbury Cathedral is still in possession of the French Church.—B. A.] Archbishop Usher says: ‘I do protest that with like affection I should receive the blessed sacraments at the hands of the Dutch ministers, if I were in Holland, as I should at the hands of the French ministers, if I were in Charenton.’ This evi-

**November 12, 1873,**

dence might be indefinitely extended, but it is certainly sufficient to prove that it is allowable in the Church of England to hold the possible validity of other than Episcopal orders....It is time that the cool assumption of those who hold exclusive views of Episcopacy to be the only true representatives of the Church, were rebuked.".....xi.

**Nov. 27. Low Church Resolutions** (Obs.) quotes from the *Chicago Evening Journal* of Nov. 24, the resolutions of the Wardens and Vestrymen of Christ Church, Chicago, who had refused to be driven out of the P. E. C. by the action of Bishop Whitehouse, viz.: "*Resolved*, That this Vestry have learned with profound sensibility of the noble stand for Protestant and Evangelical truth, which has been recently taken by the Rt. Rev. George D. Cummins, D.D., in his withdrawal from the exercise of the office of assistant Bishop of the Diocese of Kentucky, rather than sanction by official relations a Ritualistic worship and the preaching of a false Gospel. *Resolved*, That we recognize in this action of Bishop Cummins the result of a deep conviction, shared by ourselves and by a large number of Protestant laity of the Episcopal Church, that the only adequate remedy for the Romish tendencies now pervading that Church, is to be found in a thorough and Scriptural revision of the Book of Common Prayer. *Resolved*, That we feel our deepest gratitude is due to the great Head of the Church, that He has led one of our Bishops to shrink from no sacrifice for the maintenance of a pure Gospel, and that while giving all the glory of this following the footsteps of the great English Reformers to Him who inspired it, we pledge to Bishop Cummins our prayers, our sympathy, and all practical co-operation in the effort to unite an Evangelical pulpit with a Scriptural liturgy, and with a moderate Episcopacy.—Henry C. Smith, *Clerk pro tem.*".....xiii, 13; xi, 14, 15.

**Dec. 4. Exclusiveness of the P. E. C.** (Ch. Jo.) Editor says: "Does the Episcopal Church separate herself from Protestant Christendom on a *notion*, on a mere private and unimportant opinion? There is positively nothing else that divides here to-day from the great bulk of Protestantism. Does she rend the body of Christ for a whim? Is she a *sect* with a weakness for Bishops? If this be her position, we for one hold that she is the meanest sect we know of.... The most venerable, learned, and godly Presbyterian clergyman, for instance, coming to her, she receives, and makes an humble layman of before he can even be a Deacon.... It may be a tolerable opinion in the Church, that the Apostolic Succession is not necessary to a valid ministry. It is an opinion, however, which the Church absolutely forbids every parish, every convention, every Deacon, Priest, or Bishop, from acting on." [This is Close Communion.].....xii. 56, 58.

**Dec. 4. Parties.** (Trib.) "The new movement started by Bishop Cummins has been prepared for a long time in advance.... Its remote causes have been in existence for years.... The Ritualistic controversy....has of late been gathering fresh forces".....xii. 56; xiii. 22.

**Dec. 13. Church of England.** (Trib) Professor Geo. P. Fisher, of Yale College, shows that Presbyterian ministers were formerly admitted to livings in the Church of England.....xii. 24.

**Jan. 1, 1874. Ritualism in England** (Obs.) says that a paper circulated in an English church directs, "If any of the Blessed Sacrament remains on the altar during the singing of the Gloria in Excelsis, the faithful bow reverently at the words, 'We



**January 1, 1874.**

worship Thee,' and that (Ch. St.) says 'there is most imminent peril to the peace and unity of the Church if it is not suppressed.'

**Jan. 1. Ritualism in Penn.** (Obs.) Rev. Mason Gallagher stated that Bishop Stevens of Penn. had ordered one of his clergy to give up six various practices in his Church, known as Ritualistic, but he refuses.

**Jan. 1. Dr. De Koven** (Obs.) Rev. Mason Gallagher says that "Dr. De Koven, Warden of Racine College, requires the students to come to confession, . . . and travels to Nashota to act as Confessor to the students there ; that Bishop Clark of Rhode Island stated . . . that Dr. De Koven came to his diocese for the same purpose."

**Jan. 1. High—in England.** (Obs.) The *Church Herald* (English), says: "We deeply regret to observe that . . . the Queen . . . partakes the . . . so-called 'Communion' of the Scotch Presbyterians." . . . . . xii.

**Jan. 12. Low Church** (pamphlet). Rev. James A. Latané to Bishop Johns of Virginia, withdrawing from the P. E. C., date Jan. 12, 1874, in pamphlet form (pp. 19), printed for the R. E. C.

He gives his reasons: "I. The unhappy divisions into what are known as the High Church and Low Church parties. . . . II. The countenance apparently given by certain expressions in the Prayer Book to those 'erroneous and strange doctrines contrary to God's word,' out of which the divisions in the Church has grown. . . . III. The absolute impossibility of getting rid of these objectionable expressions in the services of the Prayer Book. . . . IV. The attitude in which the Episcopal Church stands in the present day to other Protestant Churches. . . . This was . . . the real question involved in Bishop Cummins' communion act at the recent meeting of the Evangelical Alliance. . . . And for taking his place at that table Bishop Cummins was denounced in unmeasured terms, was accused of having violated the Constitution and Canons of the Church, and was charged with having been unfaithful to the most solemn vows a human being can assume. . . . There was, so far as I know, but one paper in the entire Episcopal Church in this country, which spoke out in fearless and honest and hearty terms in defense of him and in justification of his act [*Episcopalian?*]. . . . To fight the battle in the Church! . . . *In the Church the battle has been fought, and in the Church the battle has been lost.* . . . The R. E. C. . . . meets entirely my views of Scriptural truth. . . . The Diocese of Virginia. . . . *as yet.* . . . has been able to keep back from her own borders the rising tide of Romish error. . . . Let us end this discord in the Church—let us separate from those with whom we cannot dwell in peace. . . . The movement of Bishop Cummins is but a new phase of an old question. However the Church papers may 'pooh-pooh' it and affect to despise it, the authorities of the Church have shown, by their hasty action in the matter, how differently they think and feel about it" . . . . . xi. 26.

**Jan. 21. Ritualism in New York** (Epis.) at St. Albans and St. Mary the Virgin, described by William Little of Morrisania, N. Y. . . . . xii. 58.

**Jan. 29. Low.** (Ch. St.) says of Rev. Jas. A. Latané (Jan. 12): "His letter. . . . takes a despairing view of the tendencies of the Church. . . . We have read this letter with profound sadness. . . . It is generous and tender in spirit. . . . But is there any need why we should lose such men?" . . . . . xi. 27

**Jan. 29. Succession** (Ch. St.) says R. E. C. has it. . . . . ii.

**Jan. 29. Scotch Episcopal Church** (Ch. St.) The *London Record* ridicules

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the action of the Archbishop of Canterbury in obtaining from the Scotch Episcopal Church the consecration of the Bishop Designate for Madagascar. The Scotch Bishops refer in their "minute" agreeing to this act, to the "precedent afforded by the analogous case of the consecration of Bishop Seabury in 1784," while the Archbishop of Canterbury, in his letter to the Primus, founds his request upon this "kindly foundation of the American Church".....xi. 43.

Feb. 4. **Joint Communion** (Epis.) The Dean of Canterbury, in Exeter Hall, defended his action in taking part with non-Episcopalians.

III. Oct. 1, 1874, Bp. Tozer; Oct. 12, Dr. Mead; v. 2, 3.

Feb. 4. **Ritualism in New York** (Epis.) Rev Dr. C. W. Andrews of Virginia, says: "New York has been the chief seat of this great trouble and plague of our Church....In 1869 a large number of presbyters and laity appealed to eleven of our Bishops....This the eleven Bishops brought to the attention of their brethren....Bishop Potter promptly replied in a pamphlet, written in a most imperious and disrespectful tone, reflecting upon them severely for paying any attention to men 'of tender consciences.' He says: 'The eccentricities of half a dozen individuals, a few unguarded expressions, or what is more common, expressions taken out of their proper connection and so perverted; certain doings which by a plausible but unfair representation can be made to bear the appearance of grievous error; these are the things which are constantly seized upon to make out a charge, which, as I have said, is all but wholly false.' As to the authors of the American Prayer Book, he censures them for giving an alternate in the Office to the form 'Receive the Holy Ghost....Whosoever sins ye remit,' etc. 'The omission made in the Visitation of the Sick is much to be regretted'....as follows....'I absolve thee from all thy sins.' What he has tolerated in the case of St. Albans and others, including the notorious Bradley, is well known, though prompt action was taken on the other side, and public discipline administered with great pomp....St. Mary the Virgin....an altar....Bishop Potter went and consecrated....These 'altars' are being multiplied in New York, erected after the pattern of those pulled down at the Reformation.".....xii. 58.

Feb. 18. **Ritualist** (Epis.) Dr. De Koven in the Convention of Wisconsin received for Bishop thirty-five votes and Dr. Hoffman thirty-three by the clergy. But the laity voted fifteen for Dr. D. and thirty-one for Dr. H. From the reports in the secular papers, it appears that there was great uproar in the Convention and they adjourned without electing a Bishop.

Feb. 5, 1875, De K; Feb. 6, Coleman; xii. 58.

Feb. 25. **Parties** (Epis.) *Church Journal* says: "The great mass of the members of the Church, clerical and lay, are 'High' Churchmen.... The 'Low' Churchmen, who were at one time the only other division known, are not numerous, and they are certainly not increasing. The 'Broad' Churchmen, whatever that title may mean, are absolutely as a party in the American Church, without place or influence.... In no General Convention for years has there been any possibility of opposing what 'High' Churchmen deemed desirable.... The old-fashioned Evangelical men, swamped into a hopeless and helpless minority, stand 'looking on, asking what we propose to do about it.'.....xii. 56, 58.

Feb. 25. **Low Church.** (Epis.) Rev. W. McGuire, withdrawing from the P. E. C. to join the R. E. C., writes to Bishop Whittingham: "... In my view....what-



**February 25, 1874.**

ever the alleged soundness of its doctrinal formularies may be, is essentially, increasingly, and hopelessly a Romanizing position.... Protestant and Romish Sacramentarianism cannot now live and breathe together.... With a deep sense of the solemnity of the step I am now taking in the severance from the Church of my fathers," etc. [His father was the late Rev. Dr. McGuire of Virginia.] See ii. March 14, 1874, Bishop Whittingham, for answer.....xi. 27.

**March 4. Ritualism in Maryland.** (Epis.) Layman says that in Maryland "a score or more of clergymen have found the *Sacrament of Penance* to prove of inestimable benefit.... The P. E. C. does or does not allow confession to a priest who has authority to pronounce absolution.... If Sacramental Confession is not taught, if priest does not mean priest, and altar does not mean altar; in the name of common sense, let us have a Prayer Book we can read and comprehend."

**March 4. High and Low,** (Epis.) seven differences.

**March 4. Hopeless** (Epis.) Maryland, "H" says: "So far as the Bishop's letter is a reply to the appeal of Mr. Latané to the Diocese of Virginia, it shows how hopeless that appeal is." [That Virginia should secede.].....iii. Jan. 15, Low.

**March 11. Low** (Epis.) Rev. J. D. Wilson, on leaving Pittsburgh for Peoria, addressed his congregation. He shows that the Church of England in former days was in full communion with the Continental Protestants. So in early days the P. E. C. recognized other Protestant Churches. But exclusiveness and Priesthood now dominate.... The Book of Common Prayer is a mine of precious truth. I cannot use it, for the galleries are filled with noxious gases,".....xi. 27.

**March 18. Ritualistic Books** (Epis.) in use as stated in the *Ottawa Times*.

xii. 58.

**March 25. Low.** (Epis.) "Quirist" says: "But supposing Bishop Cummins' action has not met our views in every respect, or that we should be unwilling to follow the man for one reason or another; what are we to do with the Declaration with which he accompanies his action? These principles are not his [exclusively] but in every sense such as the leaders in our party have spent their lives in advocating,".....xi. 1; xii. 58.

**March 25. Parties** (Epis.) "Is there not a cause?" by "M." "Why, men and brethren, what have you been saying and doing for the last ten years? Have you not fretted and frowned and threatened? Have you not refused to co-operate on the plea of conscience with High Churchmen when they were in no wise different from what they are to-day? What have you been making such a noise about?... In the ecclesiastical politics of the P. E. C. the goose that lays down the golden egg is the Low Church party.... What they [High Church] propose, is to keep their hands upon this silly goose, poke round in its nest every day for a new egg, and if ever she stops laying, then pick her to the skin and divide her *corpus* among 'the children of the Church.'.... The Declaration settled nothing, and by High Churchmen was not meant to settle anything. It was another tub thrown to the whale."

xi. 1; xii. 51.

**April 8. Parties.** (Epis.) A "Presbyter of Maryland" says: "Bishop Potter has compared it [R. E. C.] to a 'mosquito bite.'.... During the last fifteen years the Low Church party has lost.... Maine, Massachusetts.... a large part of Pennsylvania.... about half of Ohio is ready to follow; South Carolina... Georgia.... Tennessee and Louisiana.... In many of the dioceses things are being so arranged

**April 8, 1874.**

that Low Churchmen will soon find themselves like the dove out of the Ark.... This diocese by a late Canon has been divided into Convocations, each of which is under the charge of a Dean, whose appointment is under the control of the Bishop. Under the Bishop he manages his Convocation.... In almost every diocese it is being made the interest of the clergy to become 'Moderate Churchmen.'.... They propose to the Low Churchmen to do the disbanding, while they do the publishing and educating and sending out missionaries.... You will be obliged soon, if you wish to find Low Churchmen, to go to the graveyard or to the R. E. C."

xii, 56.

**May 7. Parties (Ch. St.)** "In the Irish Church Synod....it was proposed to omit the answer to the second question [in the Catechism] the words 'whereby I was made a member of Christ, a child of God, and an inheritor of the kingdom of Heaven ;'....six to one of the clergy voted against it, while a large majority of the laity voted in favor of it.... It is believed....that the necessity for a 'two-third vote' of both orders renders it very improbable that revision will be much promoted this year.".....xii. 58.

**May 20. Candidates Degenerating (Trib.)** Bishop Littlejohn in Convention of Long Island, said: "The demand for recruits to the Church far exceeds the supply, and this being so, she more than winks at a choice of candidates. Looking over the past twenty years, it is plain to see that nothing but a marked physical or mental debility has debarred any one from becoming a candidate for Holy Orders."

xii. 45.

**June 3. Low (So. Ch.)** The editor says the Virginia Convention of May 20, had these results: 1, The election of a decidedly Low Church anti-ritualistic delegation to the General Convention. 2, The emphatic rejection of any idea of separation from the P. E. C. 3, The clear and warmly expressed views of the Bishop against any revision of the Prayer Book.....iii. Jan. 12, 1874, Low.

**June 4. Prayer Book changes (Ch. St.)** Editor says: "What Dr. Andrews says about 'putting certain ambiguous expressions in the Prayer Book into accord with the judicially determined sense of the book as a whole,' is worth seriously looking into....It is notorious that the Prayer Book was framed on a basis of compromises; that amid the diversity of opinion prevailing, the idea was to strike a sort of middle course between opposing parties....When a Churchman wishes to impress others with the fact that the Episcopal Church is what the Roman lawyers called a 'Corporation sole,' he speaks of the Church and other 'Christian bodies.'....It is one of those petty, designed, and yet innocent phrases which would only excite a smile did it not excite that pity which, Coleridge says, is allied to contempt.".....xii. 12-24.

**June 4. Present crisis (Ch. St.)** *Tribune* editorial, in reviewing the action of the Diocesan Conventions, says: "The Ritualistic controversy is not a new one to the P. E. C., but the present crisis has new elements of danger, which seems to be fully realized by the leaders of both contending parties. Not the least of these dangers is found in the fact that a new Church, under the leadership of one who received his ministry and his bishopric in the old Church stands with wide-open doors to receive the malcontents. Under these circumstances the religious world will look forward with great interest to the next triennial General Convention of the P. E. C., which will meet in this city a few months hence. Under its action



**June 4, 1874.**

largely depends, not only the future of the Church as a body, but the individual denominational relations of thousands of earnest Christians in all parts of the United States.".....xi. 1.

**June 10. High and Low** (Epis.) Martin Farquhar Tupper, in a letter to the *Record*, notes several differences.....xii. 58.

**June 11. Liberty of Laymen** (Ch. St.) thinks this greater in the P. E. C. than in any other Church, including the R. E. C. [This is true in so far that the R. E. C. requires the Wardens to be communicants and the Vestrymen to be of unexceptionable moral character. But in other respects see Oct. 13, Arbitrary.]

xi. 43.

**June 11. Ritualism** (Ch. St.) The *Church Journal* says: "It is now much more clearly and generally understood, that the question is not one of cassocks, chasubles, cottas, or processions; but of doctrine, and that doctrine goes to the very root of things. . . .To change the Prayer Book, is simply out of the question."

xii. 56.

**June 11. Compromise** (Ch. St.) Dr. Magee, in Parliament, said: "The word compromise is written all over the face of the Anglican Prayer Book. . . .If neither interference nor general relaxation is practicable, and if it is dangerous to extend too far the necessary discretion of the administrators, does not this point to the need of a thorough and searching Church reform?".....xii. 12-24.

**June 12. Ritualism in Ottawa** described in 12 letters to Bishop Lewis; collected into a pamphlet of 33 pages.....xiii. 58.

**July 8. Injunction by Bishop Medley** (Epis.) At Sussex, N. B., the Vestry invited Rev. W. V. Feltwell, of the R. E. C., to deliver a lecture. Two gentlemen served upon him a notice of Inhibition, by "His Lordship the Bishop of Fredericton," dated June 22, 1874, signed "John Fredericton." The lecture was delivered notwithstanding. [I saw this vestry when they called on Bishop Cummins, after the service on Nov. 3, in which Bishop Cummins was assisted by one Methodist, one Baptist, and one Reformed Episcopal minister, as prearranged by the rector; and to my question received the answer that the whole Vestry had seceded in a body and were then present as members of the R. E. C.—B. A.].....xiii. 7.

**July 8. Ritualism in Toronto, Canada** (Epis.) "The Synod of the Diocese has just closed one of the most exciting sessions. . . .Very Rev. Dean Grassett said that he had never held the doctrine of Apostolic Succession. . . .Rev. Dr. Lett: Did we understand the Dean of Toronto to say that he does not hold the doctrine of Apostolic Succession? Very Rev. Dean Grassett: That is what I distinctly say, and that is what I have always taught my people." . . . "Col. J. G. Denison rose amid considerable noise," and offered a resolution against Ritualism. The Bishop tried to stop discussion. Col. D. was interrupted by Rev. Mr. Ford. Chief-Justice Draper called Mr. Ford to order. Some sharp words passed between the Bishop and Col. D., who said: "If lay delegates were to have a place in this Synod, they ought to know what that place was. If they were going to be put down in this way they had better stay at home.".....iii. Jan. 8, 1875; xii. 58.

**July 9. Bishop Gregg** (Ch. St.) in the Diocesan Council of Texas, May 30, among remarks quoted (ii. July 9), said: "The disturbing influences. . . the conflict between *Mediævalism* and *Catholicity*. . . a conflict which is deepening and becoming more fierce and intensified than ever before among us. . . .Disguise the facts as

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we may, it is no longer a legitimate struggle between two or more schools in the Church... of ritual or *ritualism* so called, but of *fundamental faith and practice*—centering in the doctrine of Eucharistic adoration....There is manifestly a fixed determination on the part of advanced Churchmen to wage the conflict to the last extremity....The matter....was made the subject of anxious and excited discussion in two successive General Conventions, and finally disposed of in 1871, by leaving it in the hands of the 'Ordinary'....to 'suppress the evil'....The result was....the secession of a few to Rome, and has been witnessed since in the continued spread of the evil, in the open inculcation, even in high places, of what we believe to be fundamentally false doctrine, in a more thoroughly organized effort to propagate the same, and in a more bold and aggressive front than ever before. A further result has been the noisy and disturbing agitation....with the unblushing and reiterated charge made by....the opposite extreme in the Church: that she is directly responsible, as her formularies and dogmatic teaching now stand, for certain alleged objectionable phrases in her Book of Common Prayer, and novel and corrupt practices tacitly sanctioned or openly allowed." [For the next portion see ii. July 9. Then as follows]: "That something should be done now to correct the present evil, there can be no question....The spirit that animates and urges on the present advanced movement will not brook opposition, and has no reverence for authority which is adverse, or respect for opinions contrary to its own. It is self-willed, imperious in its individualism, and lawless as the most unbridled sectarianism itself. Pastoral letters have also failed most signally to make any impression or to give relief. And canons prohibitory would prove wholly ineffectual as the law of the Church is now administered. All this at best would be mere surface pruning. We must go deeper down than this, and strike at the root of the disease by *bringing to trial* the teachers of false doctrine. In other words, by the enforcement of a sound and unsparing discipline. But this can only be done through a judicial authority which shall define the teaching and interpret the law of the Church, making it uniformly operative in every place alike. But such a tribunal we have not had. The other departments of our ecclesiastical government have been merged into the legislative, and *that* has virtually undertaken to make, interpret, and execute the law....' *In essentials unity; in non-essentials liberty; in all things charity.*' But charity does not demand apologetic extenuation of heresy or schism....The business of the Church is not with men's *motives*, but with their *acts*, and the necessary results of those acts, by which alone they are to be judged....xii. 58.

July 9. S. Albans, Holborn (So. Ch.) This ritualistic church was founded by J. G. Hubbard, one of the members for the City of London. He said: "The money....all went away from me. It was no longer mine....For some time I took the office of church-warden; but from the first day, practices arose against which I protested....I was obliged to withdraw....and abandon the work upon which I had heartily entered six months before".....xii. 52, 58.

July 15. Church Liberty (Epis.) From two columns of criticisms, it appears that Dr. Newton, in his pamphlet, claims that clergymen in the P. E. C. have the right to change the Baptismal Service as Dr. Cheney did, and that he himself does so. (iii. Aug. 13, 1874; Aug. 13, 1875; Feb. 10, 1875, Jay; March 17, 1875; xiii. 13; xi. 6, 8, 11, 12, 15, 18, not 21; ii. Dec. 1, 1873, card).

Aug. 13. Church Liberty (Ch. St.) says: "Nothing could be more unwise or



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miserably abortive than the Cummins movement. We are therefore attracted at once by the position of Dr. Newton, who feels as strongly on these points as any of those who have joined in this unfortunate separation, but who has good sense enough to see that this is no way in which to secure larger liberty, to purify the Church." (iii. July 15, references ; Aug. 19, Cheney ; Sept. 10, Eccles ; Sept. 10, Geog. ; March 17, 1875).

**Aug. 19. Cheney-Whitehouse Case** (Epis.) The Circuit Court on Aug. 15, 1874, decides that the church built at the expense of Bishop Cheney's congregation does not belong to them, but to the P. E. C. Also, that the trial of Dr. Cheney by four assessors, when five were appointed, renders all their action, and all depending upon that action, uncanonical and void, according to the laws of the P. E. C. Hence the Rev. C. E. Cheney has not been deposed from the P. E. C., and cannot be ejected from the Church which belongs to the P. E. C., and that was the nature of the suit. . . . .xiii. 13.

**Aug. 27. Church of England** (Ch. St.) The London *Spectator* says : " It was the orthodox [in Parliament] who cheered Sir W. Harcourt's hint : That Convocation, reformed or unreformed, ought not to exist ; that Parliament had nothing to learn from any ecclesiastics, and that in particular the authority of Archbishops over Bishops was a matter not to be settled by the consent of Christendom, but by the will of a body, which on such subjects does not pretend to represent more than the predominant opinion of the larger half of the people of England and Wales. . . . Parliament was master anyhow—master as to doctrine as well as discipline." . . . . .

xii. 22, 58.

**Sept. 10. Only one candidate** in Maryland (Ch. St.) Bishop Whittingham, in his late address, said : " But one candidate for holy orders has been admitted within the year. . . . There is great remissness somewhere. Shall I greatly err if I were to say everywhere ?" (See the references at Aug. 13, *Church and State*. . . . .

xii. 45.

**Sept. 10. Ecclesiastical Courts** (Ch. St.) Editor says : " The chaotic condition of our ecclesiastical courts. . . . Above all, we can scarcely realize that even the uncanonical sentence of a Bishop is irreversible (except perhaps in the civil courts), and that the law of the Church may vary for every diocese. . . . His contention was, ' that simply as a matter of ecclesiastical law, an uncanonical sentence was voidable, and not void, and was therefore practically absolute because irreversible.' Precisely—and a very pretty state of law it is, when ' uncanonical sentences ' are ' irreversible.' " (iii. Aug. 13 ; Oct. 28. Appeal ; xiii. 13).

**Sept. 10. Geographical Churchmanship** (Ch. St.) The editor suggests a map to indicate the standard of Churchmanship in each diocese. " All a man would have to do thereafter would be to consult his map, on which he could determine at a glance the precise area of Low, High, High and Dry, High fancy, mixed, or compound. But this is ridiculous, says the reader. Ridiculous ! If it is not ridiculous to have the thing, is it ridiculous to represent it ?" . . . . .xiii. 13.

**Sept. 24. Dr. Seymour** (Ch. St.) Editor : " In the present condition of the Church, it may seem a misfortune that a man of Dr. Seymour's Churchmanship should have been chosen for a Bishop ; but perhaps it is just as well to bring things to an issue first as last. The General Convention is given to understand that ritualism is unterrified and unabated." . . . . .xii. 56.

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**Sept. 26. Ritualism** (Trib.) editorial on the approaching General Convention of the P. E. C. "The question of ritual may be brought up....Every effort will be made to prevent any discussion on the subject....From the action of many of the Diocesan Conventions, the question of ritual will unquestionably be brought up....a matter concerning which there is such a diversity of opinion, that if the Convention were to decide one way to please the other side, the opposition would take serious offence, and the breach be made wider than before".....xii. 58.

**Sept. 30. Ritual and Appeal** (Epis.) Circular of Rev. W. H. Carter, D.D., of Passaic, N. J., and others, asking the General Convention: "I. For such law as shall declare what ornaments and ritual—within well defined limits—and what penalties shall attach to the transgression of these limits by defect or excess. II. For such legislation as shall result in a Court of Appeal. (iii. Sept. 10).

**Oct. 1. Bishop Tozer** (Trib.) unanimously invited by the New York Diocesan Convention to sit beside the Bishop.....v. 5.

**Oct. 1. Ritualism** (Trib.) "St. Mary the Virgin" was admitted to union with the New York Convention, by a close vote, after having "been refused admission on several occasions".....xii. 58.

**Oct. 8. to Nov. 3.** The extracts from the official verbatim reports of the speeches and acts in the General Convention of the P. E. C. are quoted on the day of their occurrence, without stating the authority, which in all cases is the *Daily Churchman*.

**Oct. 8. Greek Church.** "Resolved, That any Priest or other clergy of the Holy Orthodox Eastern Church be invited to seats in the Convention."

xii. 58; iii. Oct. 20.

**Oct. 12. Pan-Anglican** meeting at Lambeth. This long and interesting discussion showed that the Bishop of Litchfield (who preached the Convention sermon) had come to this country with the view of expediting the formation of a Pan-Anglican Organic Union, with the Archbishop of Canterbury as Metropolitan of the whole, and with a Court of Appeal to produce uniformity in the whole, with all the members of the Court in England. This was not distinctly avowed, but was supposed to be the secret purpose, and the leading minds in the Convention scouted the idea of this surrender of our nationality.....xii. 53.

**Oct. 12. Rev. Dr. Mead** said: "This Church insulted by the Dean of Canterbury." [by the Joint Communion of Oct. 12.].....v. 5.

**Oct. 12. Mr. Shattuck** of Mass. said: "I was present at the Church Congress in England some four years ago, and you would have thought that the Church of Christ was confined to the realm of England.".....xii. 24.

**Oct. 12. Toleration** (Ch. St.) Dr. Andrews says: "The word 'tolerate' therefore in the stated propositions must be taken in the sense of not *preventing*. In this sense it is true our Church at this time tolerates the denial of Justification by Faith, the sole Mediatorship of Christ, Auricular Confession, Eucharistic Adoration—in short, Romanism preached and penned, published and practiced.".....xii. 58.

**Oct. 13. Arbitrary Power.** Rev. Mr. Shippen of Kentucky proposed to define what is "Open and Notorious Evil Living," which entitles a clergyman to expel a layman from the communion. He said that if a rector thought the carrying a gold-headed cane 'open and notorious evil living' he might expel and the layman could have no redress unless the Bishop reversed the action of the rector.



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[Now in the R. E. C. no person can be excommunicated except on trial and conviction for "denial of the faith," or "a walk and conversation unworthy of a Christian profession," and "nothing shall be admitted as matter of accusation which cannot be proved to be such from Holy Scriptures." Then he may appeal in case of condemnation.].....xi. 43.

**Oct. 13. Representation.** Rev. Dr. Beardsley of Connecticut shows that the old populous dioceses may be swamped by the multitude of new and sparsely populated dioceses. [In the R. E. C. Representation is in the ratio of communicants.]  
xi. 43.

**Oct. 19. Ritualism.** (Trib.) Editor says: "Its origin and spread—Catholic and Protestant parties in the P. E. C.—The struggle in the General Convention." . . . . "The once thoroughly Low Church Diocese of Massachusetts narrowly escaped electing a Ritualist for its Bishop. . . . If it is not a thing to be respected, it is evidently a thing that is very much feared; . . . men do not fire broadsides at butterflies; . . . both parties realize that it is a question whether the Anglican Communion, as a separate body from the Roman, is essentially one with the Greek Church or essentially one with the Protestant denominations." The battle about "Ritualism in the present Convention is a battle raging about mere outposts. . . . Episcopal churches in New York shade up through almost imperceptible degrees from the anti-Ritual churches, such as Ascension and St. George's, through those that have adopted some only of the Ritualistic features, such as St. Ann's, St. Christopher's, Heavenly Rest, and St. John's, and so on up through Trinity Chapel, Transfiguration, Holy Communion, Trinity Church, St. Ignatius, and St. Mary's, even to St. Albans at the top.".....xii. 58.

**Oct. 19. Ritualism.** (Trib.) Anglican Bishops are to convene at Lambeth in November to consider the subject of Eucharistic Vestments, which is now also under consideration in the Lower House of Canterbury Province. The Bishop of Lincoln will lay before the Conference a number of petitions requesting the sanction of a distinctive dress at the administration of the Communion.

**Oct. 19. Board of Missions** (Trib.) of the P. E. C. received \$100,000 during the past year, or \$14,000 less than the year before. . . . :.....xii. 45.

**Oct. 19. Catholicity.** (Ch. St.) At the Episcopal Church Congress, Dr. Washburn said: "This is catholicity, Pan-Anglican catholicity! Universal particular. . . . This is *semper, ubique et ab omnibus*. Always from the Apostolic Fathers to the end of the Nicæan age, and since then, in the school from Andrews to Pusey; everywhere in the island of Great Britain and its colonies, in Ceylon, Calcutta, Gibraltar, Zanzibar, and the rest; including our own Episcopal Churches; by all; by the whole world—saving some millions of Latins and Protestants who both reject it; and the whole English-speaking world, except half who are dissenters; and several hundred thousands in this America.".....xii. 8, 45.

**Oct. 20. Greek Church.** The Convention agreed to let the "*Filioque*" question rest indefinitely.....iii. Oct. 8.

**Oct. 22. Bishop Seymour.** The vote on the resolution reported by the Committee on the Consecration of Bishops, approving of the testimonials of the Rev. George F. Seymour, D.D., Bishop elect of Illinois, is thus reported:





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Constitution so that "Appeal from the judgment of a Diocesan Court may be provided for by the General Convention. Oct. 24, the Committee report that appeal requires a change of Constitution. Oct. 28, the Committee report that a Court of Appeal is not expedient. . . . .ii. Oct. 22 ; iii. Sept. 10, Eccl. ; xii. 58.

**Oct. 22. Ritualism.** General Dix and 300 other communicants oppose any restrictive canon. . . . .xii. 58.

**Oct. 23. Ritualism.** The Committee proposes to forbid, "(a) The use of incense; (b) the placing or carrying or retaining a crucifix in any part of a place of public worship; (c) the elevation of the elements in the Holy Communion in such manner as to expose them to the view of the people as objects towards which adoration is to be made; (d) any act of adoration of or towards the elements in the Holy Communion, such as bowing, prostrations, genuflections, and all such like acts not authorized or allowed by the Rubrics of the Book of Common Prayer." *On Oct. 26*, Dr. Vinton said that this was the unanimous action of the 13 members of the Committee. *On Oct. 27*, it was adopted by ayes 38 clerical, and 34 lay, to noes 2 clerical and 3 lay. Divided, 1 clerical, 1 lay. *On Oct. 30*, the House of Bishops returned the canon with (a) and (b), on incense and crucifix, stricken out. The Lower House refused to adopt the change; a committee of conference was appointed. *On Oct. 31*, the committee reported in favor of the change made by the Bishops, and the Canon was *adopted* by ayes—clerical 38, lay 28; to noes—clerical 2, lay 1; divided—clerical 1, lay 2.

The Canon as passed is as follows: "Sec. 2 [1]. If any Bishop have reason to believe, or a complaint be made by two or more of his presbyters, that within his jurisdiction ceremonies or practices not ordained or authorized in the Book of Common Prayer, and setting forth or symbolizing erroneous or doubtful doctrines, which have been introduced by any minister during the celebration of the Holy Communion; such as (a) the elevation of the elements in the Holy Communion in such manner as to expose them to the view of the people as objects towards which adoration is to be made; (b) any act of adoration of or towards the elements in the Holy Communion, such as bowings, prostrations, genuflections; (c) all other like acts not authorized or allowed by the Book of Common Prayer—it shall be the duty of the Bishop to summon the Standing Committee as his council of advice, and with them to investigate the matter." Then follows the mode of proceeding to "admonish" or to try "for breach of his ordination vow" . . . . .xii. 56, 58.

**Oct. 24. Baptismal Regeneration.** Baptism of Infants. Committee proposes to "Add as a Rubric, at the end of the Office for Infant Baptism. . . . 'The minister may, at his discretion, omit the exhortation preceding the Lord's Prayer in the above office, and in place of the thanksgiving substitute the Collect for Easter evening.' This Rubric, however, is not to be construed as implying any change in the doctrine of the Church." [This would authorize the omission of Baptismal Regeneration] . . . . .xii. 56

**Oct. 24. Changes suggested.** The Committee on Canons "furthermore believe that certain changes are highly desirable on their own account, and with a view to accomplish, among others, the following results, viz.: 1st. To provide a shorter form of service, public and private, upon certain occasions and in certain cases. 2d. To provide greater variety in the *regular* forms of public service. 3d. To provide for the separation, when so desired, of services now commonly used in

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connection. 4th. To remove obscurities in the present Rubric, and to supply deficiencies in the same; *e. g.*, to define, for order sake, more accurately the postures to be observed and robes and ornaments to be used. 5th. To secure a better Lectionary, especially for Lent. 6. To relieve the clergy, scrupulous in the observance of the Rubrics, from certain hardships now resulting therefrom. On *Oct. 29*, this Canon was called up, and the report says that more than 500 clergymen, and a very large number of vestries and other laymen, and the nearly unanimous action of one of the largest dioceses [Virginia ?] desire relaxation of the Rubrics. *Oct. 31*, again called up, and gave way to pass the Canon on Ritual (as quoted under *Oct. 23*). Then lost by ayes, 5 clerical, 6 lay; to noes, 34 clerical, 24 lay. Divided, 1 clerical, 1 lay. xii. 56, 58.

**Oct. 24.** No laymen are in the Standing Committees of Connecticut and Maryland, says Mr. Welsh of Pennsylvania.

**Oct. 26.** The Bishops propose a canon to inhibit immediately a Bishop or presbyter abandoning the P. E. C. . . . .viii. 5.

**Oct. 26. Dr. Seymour.** "The acting dean, the Rev. Dr. Seymour," of the General Theological Seminary, appointed by the trustees, who are nominated by the dioceses, and confirmed by the General Convention . . . . .xii. 59.

**Oct. 26. Rev. Dr. De Koven** denies Transubstantiation, but repeats his words used in the General Convention of 1868, "I myself adore, and would, if it were necessary or my duty, teach my people to adore, Christ present in the elements of bread and wine," and says that in England this has been decided to be legal, and shows that it is found in the Prayer Book. He says that the new Canon does not forbid kneeling, which is the highest act of adoration.

*Oct. 23*; iii. Feb. 27; xii. 54, 20, 58

**Oct. 26. Ritualistic** books by Rev. Orby Shipley, quoted by Rev. Dr. Rudder against Dr. De Koven, has "Blessed Mary, Mother of God, Ever-Virgin, through whose fulfilment of all righteousness, thy Divine Son was circumcised and became obedient unto men—Pray for us."—"Grant, O Lord, we beseech Thee, that we Thy humble servants, may enjoy continued health of mind and body, and by the glorious intercession of Blessed Mary, Ever-Virgin, may be delivered from present sorrows and have the fountain of everlasting joy." . . . . .xii. 58.

**Oct. 27. Bishop Cummins** is referred to by Mr. Shattuck of Boston, who proclaims himself a Ritualist and desires the largest liberty for all. He says: "He wanted freedom to teach all his doctrines. There was no Canon to hinder him. There was no restraint at all. We gave him the highest post in the Church. We made him assistant Bishop. We sent him forth to preach all his doctrines; but suddenly he left us. Why? Could he not preach everything he did? Yes. But because he could not make everybody else think and do just as he thought, he went off." . . . . .vii. 1.

**Oct. 27. Bishop and no Church.** Mr. Andrews of Ohio objects, that the Canon (*Oct. 23*) refers exclusively to the Communion; objects to indirect teaching by symbols and not words. "Suppose that this Convention expressly or impliedly were to give voice to the opinion that incense . . . is admissible, and on Christmas next throughout . . . this land . . . surpliced boys enter these chancels and wave the censer . . . It would break up this Church, and this Convention would not sit again. You would not have to discuss the question whether there could be a



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Church without a Bishop, but whether there should be a Bishop without a Church.".....xii. 58.

**Oct. 27. Ritualism** (Oct. 23.) Rev. Mr. Bolton of Penn. proposed more restrictions (than Oct. 23). He says that Ritualism signifies Romanism. "Was it simply the selling of indulgences, for instance, that the Reformers objected to? No, sir! It was the underlying Confessional, and the underlying thing at the root of that which was Priestcraft in the Church of Rome." He then read from a Ritualistic book on the Communion. He thinks there is law enough already if enforced. He says of the proposed Canon (Oct. 23): "Trophies of three weeks conclave—as the hatching of three weeks incubation. 'We have answered everything and the course of the Church is now clear:' now having condemned these things that *do not* exist in her midst at all; having condemned these things that *nobody* cares anything about," etc.....xii. 58.

**Oct. 27. Ritualism** (Oct. 23.) Rev. Dr. Garrett of Nebraska: "You never can draft a Canon excluding certain things by negative statements which shall be so comprehensive, so exhaustive in its qualifications, as that nobody may be able to evade its provisions.".....xii. 58.

**Oct. 27. Rev. Dr. Clark** of New Jersey read extracts from a Ritualistic document, which is used in this country and placed in the pews. He said: "Sir, Ritualism does exist.".....xii. 58.

**Oct. 27. Ritualism.** Mr. Blanchard of Maryland: "I claim that this Canon ....prohibits nothing, enjoins nothing.... All the specifications here are mere words." He proposes a substitute. He says of the secret session on Dr. Seymour: "It was assumed by all....that the candidate....could not by any possibility be confirmed....if he did hold....or practice....Eucharistic Adoration or....Auricular Confession.".....xii. 58.

**Oct. 27. Ritualism** (Oct. 23.) Rev. Dr. Hall of Long Island says: "It is perfectly well known what the Canon means. It means either the downfall or the victory of Ritualism.".....xii. 58.

**Oct. 27. Canon on Ritualism** (Oct. 23) carried by ayes: thirty-eight clerical, and thirty-four lay; noes: two clerical, three lay; divided one clerical, one lay (see the Canon at Oct. 23).....xii. 56, 58.

**Oct. 28. Abandonment of Communion.** Report put on calendar.

**Oct. 28. Court of Appeals** not expedient.....iii. Sept. 10, 1874.

**Oct. 29. Infant Baptism.** Report of Oct. 24 called up. This report says that more than 500 clergymen, and a very large number of Vestries and other laymen, and the nearly unanimous action of one of the largest dioceses [Virginia] desire relaxation of the Rubrics.....xii. 58.

**Oct. 29. Infant Baptism** (Oct. 24.) Rev. Dr. Andrews of Virginia, quotes Dr. Pusey: "No change of heart or of the affections, no repentance, however radical, no faith, no love, can come up to the idea of this birth from above. It is the creation of a new heart, new affections, new desires," etc.—"a statement more bold and contrary to the Bible than I can find in any Roman Catholic writer—and yet he declares for himself and party in these and other extreme opinions, 'We have made our way by the Prayer Book' [Oct. 26, Dr. De Koven.].... Revision is not asked for, and no man is more opposed than I am to opening the Book to any Commission for that purpose;....let it come up singly and upon its own merits.... The Bishops

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hung up a great light....showing—what? In their opinion upon a single point, *what is not*—something indeed to be thankful for—but upon no point *what is* ... One of the greatest minds in the country, left our ministry lately solely on account of the Baptismal Office.... In Illinois....the sole trouble was about this office. Take the other seceders, I know all of them who have given most character to the movement, and in every case it was this Office and this alone which started them; though when they determined to leave, they raised all the objections they could think of.....xii. 58; xi. 15.

**Oct. 29. Infant Baptism** (Oct. 24.) This report is opposed in succession by Rev. Dr. Adams of Wisconsin, Mr. Burgwin of Pittsburg, Mr. Shattuck of Massachusetts, and Mr. Welsh of Pennsylvania. ....xii. 58.

**Oct. 29. Reformed Episcopal Church.** Rev. Dr. Adams said: "If I understand anything of the recent movement which was made from the Church, it was ....that this Church was drifting in the wrong direction. They felt alarmed; they believed that there was so strong a current in the Church, of advancement; that they were not safe in remaining here, and they had to leave the ship before she sunk.".....xiii. 10; xii. 56.

**Oct. 29. Reformed Episcopal Church.** Rev. Dr. Sullivan of Illinois: "The Reformed Episcopal movement.... I regard that movement with neither fear nor favor. It is perfectly true that when I go back to Scripture I can find Scripture warrant and authority for the movement. I can find it in the Old Testament. I find it in the cave of Adullam, where every one that was in debt, and every one that was in distress, and every one that was discontented, went to their chosen leader and he became captain over them.... I can find it in the history of Aimelek, who, we are told, skulked like a coward in the rear of Israel and smote the hindmost of them, even all that were feeble behind them. These are the only Scriptural warrants that I find for the Reformed Church."

"Rev. Dr. Clark of New Jersey. I call the gentleman to order. He is personal in his remarks. [Laughter.]".....xiii. 25

**Oct. 29. Reformed Episcopal Church.** Rev. Dr. Huntingdon, of Massachusetts... "Because we are in a crisis....What is this crisis? The gentleman who preceded me spoke as if he imagined it was a crisis brought on by a recent movement in this Church, known as the Reformed Episcopal movement." Rev. Dr. Sullivan—"I repudiate that." Rev. Dr. Huntingdon—"The gentleman repudiates it. I am glad he does. To my mind the crisis comes from a far profounder movement than that." He then attributes it to "that illustrious man, John Henry Newman." xii. 56, 58.

**Oct. 29. "Let the Prayer Book alone,"** says Mr. Wilder of Minnesota, is the wish of the laity.....xii. 58.

**Oct. 29. Reformed Episcopal Church.** The Rev. Dr. Garrison, of New Jersey, favors the report of Oct. 24. "We are not to make laws for the Reformed Episcopal Church, or those who desire to go off in that direction; nor for the so-called Ritualists, and those who desire to go off there; but with a broad, wide, catholic desire to give the widest liberty—but liberty within law." [This sounds like Dr. Garrison, whom I have known for many years as a High Church, high-toned leader of liberality in the High Church, high-toned Diocesan Convention of New Jersey].....vii. 4; xiv. 4,



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Oct. 30. **Canon on Ritual**, as amended by the Bishops, is referred to the Committee on Canons, who report against it. Report adopted, and a Committee of Conference appointed.....xii. 56.

Oct. 30. **Rev. Dr. Fulton**, of Alabama: "Take....the Western Diocese of Kentucky. Will you there find seven self-supporting parishes all through it? I doubt it. Take the Dioceses of Alabama in the South. Have we there seven self-sustaining parishes all through? If we have, I will tell you how we have them. We have them because we have men doing something like this—living on \$150 a year, and borrowing that." [And still these few parishes have as much power as the old large dioceses].....xiii. 23.

Oct. 31. **Rev. Dr. Seymour**. Documents are mentioned as having been introduced into the debate on his confirmation as Bishop of Illinois, with evident reference to something like these reported by the *Republic* of Oct. 21.....xii. 56.

Oct. 31. **Trustees of the General Theological Seminary** are now 360 and will soon reach 1,000. They are nominated by the Dioceses and confirmed by the General Committee.....xii. 56.

Oct. 31. **Canon on Ritual** reported by the Committee of Conference of Oct. 31, is the same as reported (Oct. 23), with the omission of "(a) The use of incense; (b) the placing or carrying or returning a crucifix in any part of a place of public worship." [And the Ritualists have triumphed].....xii. 56, 58.

Oct. 31. **Ritual**. Dr. De Koven regards the change (Oct. 31) as valuable.

Oct. 31. **Infant Baptism**. Rev. Dr. Vinton and Rev. Dr. Andrews advocate the proposed Canons (Oct. 24).

Oct. 31. **Bishop Cheney**. Rev. Dr. Beck, of Central Pennsylvania, opposes the change (Oct. 24), and says that in 1868, a memorial was prepared in New York, and sent over the whole Church, and received 500 signatures, saying that the whole Church was distracted on this score. Then, "This dispute has been of very long standing....That Bishop of irregular ordination, who is now lying loose about in the West and East, and all about. [Laughter.] Bishop Cheney was once brought to trial by one of the greatest legal minds in the Church....for exercising of his own accord this very privilege....He is now a Bishop, wandering about, consecrated by Bishop Cummins....What does the man who is a Cheneyite say? Why, you have acted unjustly, you have deposed poor Cheney because....he omitted a single word. Now you....authorize all to omit it....If you find...that you are wrong in using this book, withdraw from the Church whose manual it is....and God's blessing go with them".....xii. 56, 58; xiii. 13.

Oct. 31. **Bishop Cheney**. Rev. Dr. Adams, of Wisconsin, referring to Dr. Vinton's remark respecting the changes in Infant Baptism says: "I am glad that he felt they were dead....I hope no vote of this House will try to restore them to life, which life will uphold Bishop Cheney.....xii. 58; xiii. 13.

Oct. 31. **Canon on Ritual** of (Oct. 31) passed by ayes, 38 clerical, and 28 lay; noes, 2 clerical, and 1 lay; divided—1 clerical, and 2 lay [so incense and crucifix may be used. See above, Oct. 31.].....xii. 56, 58.

Oct. 31. **Reformed Episcopal Church**. Mr. Meigs, of New Jersey, opposed the change in Baptism (Oct. 24): "Suppose for a moment that the word 'shall' in the Rubrics of our Church should be changed to the word 'may' wherever it occurs. I ask....whether....we could not invite, most cordially and legitimately, the R. E. C. and its Prayer Book to come into union with this Church.".....xv.

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**Oct. 31. Reformed Episcopal Church.** Rev. Dr. Fulton, of Alabama, on the change of Canon (Oct. 24): "The men who are in favor of this thing now, are not the old Evangelicals who carried the Evangelical banner so nobly....Who are they? I say they are not brave men, or they would send us a petition saying, 'Our conscience is troubled'....As to the Apostolicity and validity of Bishop Cummins' sect....I deny it to be in any sense Apostolic....If I admit that his ordinations may be valid, it is because I admit that a man's son is his son, although he may be very unlike his father....This comes under the head of a threat, 'Men are waiting to see what we do in order that they may go out.' If they are going out to Bishop Cummins' schism, by all means let them go, and I shall be thankful to the Cummins schism for operating on this Church as a blister to which all such elements may be drawn".....xiii. 10; xi. 43.

**Oct. 31. Canon on Baptism of Infants** (Oct. 24) lost by ayes, 5 clerical, 6 lay; noes, 34 clerical, 24 lay; divided, 1 clerical, 1 lay.....xii. 56, 58.

**Nov. 2. Church Music,** Standard Bible, Lectionary for Lent, German Prayer Book, Delegates to Canadian Synod, Publication of Journal (costs \$8,000), Pointing the Psalter, Revised Hymnal, Separation of Services, Rubrical Revision by Committee, Spanish Prayer Book, Congregations of a foreign race were discussed.

**Nov. 3. Abandonment of Communion,** "provides for such a case as that of Bishop Cummins, who recently left this Church.".....viii. 5.

**Nov. 3. Pastoral Letter of the Bishops.** This in general is excellent. But the following points are noteworthy: *First*, "How glorious is the *liberty*, how high the *privilege* of the clergy, to refrain from all self-assertion, to utter that only which God *and his Church* put in their mouths, and to afford the most signal example of that obedience of faith which obeys law simply because it is law." (iii. Nov. 11, Pastoral.)

*Second*, "But a small proportion of those who are admitted candidates are self-supporting. The priest's office is not coveted by many. Nay, it is avoided by too many of the ingenuous and favored youth of the country, whose parents are able to give them an unrestricted choice of profession." (xii. 45.)

*Third*, They lay great stress on the necessity of teaching the Catechism. (xii. 58.)

*Fourth*, They lay great stress on the absolute obligation to observe "Charity" in its broadest sense. (xiii. 7; iii. Nov. 11. Bapt.)

**Nov. 3. Changes in Church Services** (Trib. of Nov. 2.) editor: "The mode of conducting divine service in the P. E. C....has been so steadily changing during the last seventy years, that as rendered anywhere to-day it would present very strange features to the worshipper of the last century....One of these is to be found in the remarkable growth and spread of High Church principles, since Bishop Hobart's day, sixty years ago. In the subsequent growth and spread of the Oxford views during the last thirty years, and in the consequent spread of Ritualism or Catholicity in the last fifteen years." This paper then describes St. Albans and "St. Ignatius and St. Mary the Virgin" and "Low Churches" and continues with, —

**Nov. 3. Ritual Legislation.** (Trib. of Nov. 2). "There was no attempt at hostile legislation until....1868, since the first prominent American Ritualistic Church (St. Albans, New York) had only been established about three years before:

In 1871 a much more decided attempt was made. A committee of five



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Bishops brought in a report;...this report was not seriously considered....The Canon was defeated. The next day the Bishops sent down a Canon on Eucharistic Adoration, which was defeated in the Lower House by three votes. The R. E. C. movement has since filled many Churchmen with apprehension, lest Virginia and Ohio and Low Church parishes in other States should rally round the standard of Bishop Cummins, on the ground that 'the whole Church in America is drifting over to the Ritualists ;' " (xii. 39.) Also,

**Nov. 3. The New Canon Nugatory** (Trib. of Nov. 2.) "A delegate who is in sympathy with the Ritualists says, "It is amusing to see, that notwithstanding the panic, to how small a residuum the list of prohibitions has been boiled down. Compared with the list of the five Bishops in 1871 it will be seen that we may regard as not forbidden the following." (see Nov. 14, Ritualist.)

**Nov. 3. Kentucky Diocese** (Tribune, Nov. 2,) has 41 clergymen; 45 parishes and churches; 680 baptisms in the year; 323 confirmations; 3,947 members; \$80,838. total contributions.....xi. 26.

**Nov. 4. Changes in Constitution and Canons of P. E. C.** are given in full in (Ch. St.).....viii. 5.

**Nov. 11. Goddard of St. Andrews** (Epis.) "Considering the disturbed and agitated condition....of our Church in reference to Ritualism, and the alarming progress which of late years towards Romish errors and practices, especially marked by the exodus of Bishop Cummins and others of our most prominent and active clergymen.... The R. E. C. does exist and grow, and Ritualism and Eucharistic Adoration are not wounded to death among us.".....xii. 56.

**Nov. 11. Pastoral Letter** (Epis.) editor says: "In the concluding part of the paragraph....this sentence, 'How glorious is the liberty, how high the privilege of the clergy, to refrain from all self-assertion, to utter that which only God and His Church put into their mouths, and to afford the most signal example of that obedience of faith, which obeys law because it is law.' Now this seems abject slavery to the will and opinions of men. What! shall the Church be exalted to an equality to the word of God? A privilege to utter what God and the Church put into our mouths?".....iii. Nov. 3, Past. 1st; xii. 58

**Nov. 11. Church and State** says: "Some of the adherents of the R. E. C. are evidently disappointed with the result of the late General Convention."

xii. 56,

**Nov. 11. Drift of the Church** (Ch. St.) The editor thinks this drift has been improved by the "moral influence" of the late Convention, and "It is not necessary to repeat the arguments....against canonical legislation in regard to doctrine and ritual....We think that the attempt to suppress ritual by any Canon, the object of which is to define doctrine not defined before, or establish new rules of worship, is as objectionable as it is futile" .....xii. 58.

**Nov. 11. Baptismal Regeneration and Charity** (Ch. St.) correspondent: "It must therefore be taken that the House of Delegates of both Orders, substantially declared that by Baptism alone one is regenerated by the Holy Ghost, or, as Dr. Adams frankly expressed it, *converted*....The comprehensive charity of the Pastoral does not include in its love and sympathy any of the 30,000 ministers of the Methodist, Presbyterian, Congregationalist, Lutheran, and Baptist Churches in this country....It may be said that we do not want them to come into our pul-

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pits ; and some of them are not so polished as we like to have teachers, for although we are comparatively a small people, we are very select " .....xii. 58.

**Nov. 11. Rejoice** (Ch. St.) *Standard of the Cross* says : " Let us state the two reasons for which we may regard this as an hour of general congratulation....We were fast losing the character of a Church of Christ, and becoming a narrow, arrogant sect....As our evidence....we may recall the General Convention of 1868, in which the Low Church party was directly legislated against by the High Churchmen....Now the Churchmen who lead and direct are wearing no badge, but are followed and trusted because of their simple loyalty to Christ, and the best interests of the Protestant communion ".....xii. 56, 59.

**Nov. 11. The Methodist** (Ch. St.) " The Romish germ—the theory of Succession—still remains in the Church. Some of the overtopping branches that have sprung from it have been cut off, but the evil root is left. The *Church Times*, of London, says that no legislation can arrest ritualism....As long as the dogma of Apostolic Succession remains, the Church will tend to ritualistic error. The Ritualist is only a severely logical Churchman ".....xii. 58.

**Nov. 11. Independent** (Ch. St.) " The doctrine of Baptismal Regeneration has no more warrant in the Word of God than the doctrine of consubstantiation. Both doctrines equally involve the Sacerdotal principle, and all that it implies." xi. 43.

**Nov. 11. Church Journal** (Ch. St.) " The future of the Church on these considerations was never brighter....The clergy gather about the Bishop's chair, feeling that in it is the organized headship for the common work of salvation of men, and giving it loyal confidence as well as firm affection....and may the hand be withered and the tongue dumb, that writes or speaks to organize a ' party,' or promote ' views.' " (See Jan. 7, 1875; xii. 58).

**Nov. 11. Church of England** (Ch. St.) The *London Spectator* says : " One thing is very certain, Parliament has the supreme control of the Established Church, and Parliament, containing as it does, very large elements of non-Anglican belief, will never consent to discuss minutely the condition of Church membership or clerical subscription....Rather than debate continually articles of belief in a heterogeneous body of Atheists, Theists, Jews, Roman Catholics, and every shade of orthodox and heterodox Protestants ; or still worse, rather than allow itself to be guided by such a body as the Clerical Convocation which now exists, Parliament will evade the difficulty by telling the Church to shift for itself ".....xii. 22.

**Nov. 14. " Ritualist "** (Trib.) " Ritualist " says : " Sir,—The Episcopal Church has passed through a tremendous crisis, threatening in the eyes of the world to rend her in twain....The result has been not to suppress the Ritualists, but to recognize and to satisfy them....The *Herald*....said : ' And so Ritualism is dead, is it ? ' The *Tribune* on the same day gave a similar intimation....Four weeks ago, it was ' No quarter to the Ritualists '....The storm spent its violence over the question of the Illinois Episcopate. But the re-action was even then already taking place, as is indicated by the 145 votes for Seymour against 140 in opposition....In order to appreciate what the report of the Committee amounted to, it is necessary to give a glance at the list of counts against Ritualism. They were : 1. An Altar Cross.—2. A Retable.—3. Altar flowers.—4. Eucharistic lights.—5. Processional Cross.—6. Bowing toward the altar on entering and leaving the church.—7. The



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sign of the Cross.—8. Salutations of the Gospel and of the Altar.—9. Eucharistic Vestments.—10. Colored Chasubles.—11. Auricular Confession.—12. Banners.—13. Prayers for the faithful departed.—14. Use of unleavened bread.—15. Mixed Chalice with the blessing of water.—16. Ablutions.—17. Change of book to the Gospel side for the Gospel.—18. Epistle and Gospel not read towards the people.—19. Purification of Sacred vessels after the blessing.—20. Bowings at the Sacred Name, or on entering or departing from the Church.—21. Altar cards and secrets.—22. Lay clerks to assist at celebrations.—23. Lighting additional lights at Consecration and Magnificat.—24. The use of the Viretta.—25. The Cope.—26. Three Hours' Agony Service.—27. Singing *Sursum Corda*, also *Benedictus* and *Agnus Dei*.—28. Invocation of the Trinity, with sign of Cross before sermon.—29. Crucifixes.—30. Incense.—31. Elevation of sacred species.—32. Eucharistic Adoration. All these had been specified. But to the amazement of Catholics 28 out of the 32 counts had been utterly abandoned, and the fight was to close around the last four only. Even the use of the crucifix and of incense at other times than the celebration was not touched....So the Canon passed and went to the House of Bishops....The latter struck their pen through....the two....concerning crucifixes and incense....In this form the Canon passed both houses....leaving two only....The first of the two is—not any elevation whatever, but—‘the elevation of the elements in the Holy Communion in such a manner as to expose them to the view of the people as objects towards which adoration is to be made’....It is something which is not and has not been the practice in any ritualistic Church. So that this specification was uselessly inserted. This reduces the entire indictment to one count only—namely, no adoration of the blessed Lord except such as are provided by the Rubrics of the Prayer Book. But as Dr. De Koven said: ‘That is all we ask;’ the Prayer Book says: ‘All kneeling.’ And then the Canon went through with an almost unanimous vote.” (See iii. Oct. 23; xii. 56, Canon on Ritual). [This paper verbatim, and one by a Reformed Episcopalian (H. B. Turner), are printed together under the title “Church Freedom” (pp. 16), acc. R. E. C. at 38 Bible House, New York.]

**Nov. 14. Low Church** (Patterson Press) from *Newark Advertiser's* correspondent. He takes about the same view of the result of legislation as (iii. Nov. 14, Ritualist) and continues: “The writer of this article is connected with a parish, whose practices are not those which symbolize erroneous doctrines [Trinity?] and yet his sober conviction is that the boasted legislation on ritualism amounts to *nil!* *nil!* The old fable of the mountain laboring, and offspring being a mouse.”

xii. 58.

**Nov. 18. Ritualism** (Ch. St.) quotes: “Bishop Odenheimer held an ordination on the morning of All Saints Day....The opening service included a procession composed of a Crucifer with purple cassock, the choir of boys in blue cassocks and white ruffled collars, and acolyte in scarlet cassock....The altar was adorned with a profusion of flowers and lighted candles, and hung with a richly embroidered white cloth.....xii. 58.

**Nov. 18. Church and State** quoted.....ii. Dec. 16; xiii. 10.

**Nov. 25. Sacerdotal principle** (Ch. St.) The Bishop of Lincoln has replied to Lord Coleridge, who recently made an address at Exeter Hall. The Chief Justice said: “That it was idle to think that the Public Worship Act would not before

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long alter the legal position of the Church. It could not be denied that the sacerdotal principle was to be found in portions of the Prayer Book, such as the Ordination Service, the Visitation of the Sick, and the Order for the administration of the Holy Communion."... xii. 20.

**Nov. 25. Ritualism** (Ch. St.) The Bishop of Manchester said.... "he did not remember any ministerial act in the New Testament to which the word 'Sacrifice' was applied. How any one could say by any process of reasoning that the offering up bread and wine was the same as offering up Christ, he could not for one moment comprehend."... xi. 2.

**Nov. 25. Return of the R. E. C. to the P. E. C.** (Ch. St.) says the *Working Church*, suggests this as a future contingency.... xi.; xii. 25-59; xiii.; xiv.

**Nov. 25. Low Church** (Ch. St.) Rev. W. R. Nicholson, D.D., of Trinity, Newark, gave in his resignation on Nov. 18, 1874. He says: "The Church principles now so universally believed and taught, and which were re-affirmed by the late General Convention with an unwonted emphasis, are, in my judgment, not only Scripturally untrue, but also (I mean no offense) deeply dishonoring to the Lord and Master, and especially so to the Holy Ghost. As long as I am in the ministry, I must in my conscience oppose the Churchmanship which yet I will continue to hear proclaimed. But I do not wish, and indeed it would be useless, to be always fighting for a forlorn hope. The General Convention has made tenfold more intense the anti-Protestant errors of the now prevailing Churchmanship; and never till there is a revised Prayer Book can such errors be counteracted. But of that there is no hope."... xi. 26.

**Dec. 9. Baptismal Regeneration** (Epis.) "A Presbyterian" says: "For the proposed amendment, only five dioceses voted for it, one only unanimously, while old conservative Evangelical Pennsylvania said *Nay*.... It developed the fact that whatever be the doctrine of our Articles, the vast majority of the clergy are committed to the highest.... idea of regeneration in Baptism." iii. Oct. 31; xii. 56, 58.

**Dec. 12. "Impartiality."** (Churchman), Rev. James Craik, D.D., President of the House of Deputies in 1874 [and previously] said in his late sermon: "But a far more solemn and emphatic condemnation of this virtual revival of an exploded Pagan theory [Eucharistic Adoration] was given by the refusal of the House of Deputies to confirm Dr. Seymour as Bishop of Illinois.... To show the equal justice of that House, and the impartiality with which this principle was applied, we need only look to the case of the gentleman nominated to us as Missionary Bishop to China.... Evidence was unexpectedly introduced seeming to prove that the Presbyterian did not believe in the office to which he had been nominated. Upon this evidence it was evident that he would have been promptly rejected."

xii. 56.

**Dec. 16. Divided House.** (Epis.) A communicant of Trinity, P. E. C., Newark, N. J., sends the following extract from the *Newark Register* of Dec. 1, referring to Dr. Nicholson leaving the P. E. C.: "Our Church is.... canonically married to two systems, and all the evils attending the system will necessarily continue to develop and bring forth evil fruit." Also "One from Trinity," says that Trinity has "a small High Church party, though why they are so it is difficult to imagine, for almost without an exception they have all been born and educated in other denominations." [The reason is plain enough. They, like the Quaker Bishop Potter, and



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the Presbyterian Bishop Coxe, did not find other denominations "High" enough for them.].....xii. 25, 58.

**Dec. 16. Low Church (Epis.)** Rev. W. M. Postlethwaite on leaving the P. E. C. writes to Bishop Potter, dated Dec. 3:.... "It is hard to leave the Church of one's birth and choice. However, I feel constrained to do so on account of the errors now held and proclaimed with impunity throughout this Church. Not only so, but especially since those very errors are claimed by a large majority of the clergy, to be the doctrines of this Church.... This Church holds and teaches spiritual regeneration in baptism with water.... Any revision of the Prayer Book.... is not to be hoped for.".....xi. 26; iii. Dec. 24, 1874.

**Dec. 16. Low Church (Epis.)** "Presbyter of the P. E. C. Church" says: '*The Standard of the Cross*.... takes comfort in the thought that at the recent General Convention the door was 'shut *gently*' against the Evangelical Petitioners, not slammed and bolted as it was three years ago.".....xii. 56.

**Dec. 23. Low Church (Epis.)** "And so we went toward Rome." "Sermon (in full) preached before Christ Church, Macon, Ga., Nov. 22, 1874, by Rev. Benjamin Johnson, rector.... The various sections of Christ's grand army of believers are drawing nearer to each other.... The vast Protestant gathering last year in New York proved how very near in *truth* and *spirit* all Bible Christians are.... This is the Protestant movement.... Strongholds of Romanism are feeling this Protestant drift.... There is another movement.... towards unity—the so-called 'Catholic' movement. It is shaped and modified by traditions.... A movement whose end is external uniformity, its central principle of cohesion the dogma of the Apostolic Succession.... '*Protestanism*'—'*Catholicism*,'—these two distinct *continents* of organized opinion and belief; an ocean, deeper, wider than the Atlantic rolling between,.... these.... who believe because others have believed 'always everywhere'.... the 'Catholics' of our era with their materialized Christianity.... Who were the Fathers that they should assume co-ordinate authority over our faith with this infallible Word?.... The conservatism which plays false to both these great systems of thought and faith, which attempts to believe these two creeds with all their irreconcilable opposites, must break down and give way.... Protestant or Roman then? This is the question. Interpreted by its recent General Convention how stands the P. E. C.?.... We have only increased Episcopal prerogative and churches of St. Albans, St. Mary, St. Sacrament may spring up *ad libitum*, and none will be refused admission into the New York Convention!.... Rev. Dr. Adams.... tells us, and the General Convention endorsed him, 'Regeneration takes place in and by the Sacrament of Baptism. The man's sins are then all forgiven. The vital principle of a new life, the gift of Christ is then and there implanted in him. It is a supernatural and spiritual change.'.... Thus link after link has been broken that bound our Protestant Church to the confidence and sympathy of the Protestant world.... Alas! to lose this.... for the new scheme now taking shape, the union of all Churches of the Apostolic Succession as a material equipoise to the vast body of Protestantism beyond us.... The Patriarch Isadore writes in the name of his 'Holy Synod' to our Convention, that 'a previous agreement in faith is absolutely necessary to a mutual participation in the Sacraments.'.... No *Grecian* bend or *Romish* twist shall be discovered here."....xi. 26.

**Dec. 24. Low Church (Obs.)** Rev. W. M. Postlethwaite at Newark, gave his

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reasons for leaving the P. E. C.: "I have left Ecclesiasticism, Sacerdotalism, Sectarianism, Romanism, and Sacramentarianism.".....Dec. 16, 1874; xi. 26.

**Dec. 25. Midnight Mass** (Trib.) "First celebration of the day in St. Ignatius' (Ritualistic) Church—an impressive ceremony....claimed to be strictly in accordance with the P. E. C. formularies and Canon. Six years ago they would have been regarded as extremely Ritualistic; since then, however, the ceremonial wave has swept up to and gone beyond the Episcopal rite, as illustrated at St. Ignatius'.".... "The Rev. Professor Hall, of the General Theological Seminary, preached an appropriate sermon," etc., etc.....xii. 56, 58.

**Dec. 30. High Church** (Ch. St.) "Manning on Bishops: I love to act in the sight of my Bishop, as if I was, as it were, in the sight of God. I was strict in observing my clerical engagements, not only because they *were* my engagements, but because I considered myself simply as the servant and instrument of my Bishop. My own Bishop was my Pope; I knew no other, the successor of the Apostles, the Vicar of Christ".....xii. 58.

**Dec. 30. Low Church** (Ch. St.) Upwards of 56,000 signatures have been received for the memorial to the Queen and Archbishops against the legalizing of the Eucharistic Vestments and the Eastward Position.....xii. 58.

**Dec. 30. Parties** (Ch. St.) A church at Denbigh, England, was recently closed by the Bishop of St. Asaph on account of a reredos placed in it. Another is being placed in a church in London—St. Augustine—at a cost of £1,300... xii. 58.

**Dec. 30. Church Infants** (Ch. St.) "At the request of the Standing Committee of the Diocese of Illinois, the Rt. Rev. Dr. Welles, Bishop of Wisconsin, has prepared the following form of prayer for a diocese with a vacant Episcopate." [The R. E. C. assumes that the clergy can do this].....xi. 43.

**Dec. 31. Toronto Parties** (*Toronto Globe*, Can.) On Dec. 30, the Bishop of Toronto delivered this charge at a visitation of the clergy, against the "Church Association," a Low Church society similar to the E. K. S. of the P. E. C.: "The great body of the clergy of this diocese have been charged with false and unscriptural teaching by a considerable number of clergymen and laymen, designating themselves as the 'Church Association of the Diocese of Toronto'....The name Protestant never occurs in our authorized formularies; it is never used in the description of our Church; it is never introduced in connection with our National Church in our acts of Parliament. Its true designation was always felt to be the Church of England, a genuine, veritable branch of the Catholic Church throughout the world. (xiii. 17; xvii. 2)....Let me address those who....are withholding obedience from the manifest requirements of the Church....'No man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon....except he be called, tried, examined, and admitted thereto....or hath had formerly Episcopal consecration or ordination'....And if Episcopal ordination is in her judgment necessary, an Episcopal Succession as a logical sequence is equally necessary....Painful then is it....to see any....few though they may be in number, impugning a leading and essential principle of the Church....The mission of the Church is to promote social peace and order....This purpose....is grievously violated if there be industrious diffusion of calumnious accusation and uncharitable insinuation.... When bitterness prevails and strife is active, there will be a speedy lowering, and at last the extinction of pure spiritual life." Then followed a discussion about



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trust funds. Then the wardens of St. Philip's, Weston, presented their clergyman, that "when administering the Holy Communion placed himself in the position of a sacrificing priest, turned his back to the people, elevated the elements, turned his face to the people, made the sign of the cross twice over the head of each communicant, etc. On the 27th inst. he also preached against Protestantism. The church-wardens intimated their intention, if nothing was done to put a stop to these practices, to close the doors on Sunday, the 10th of January." Then "Rural Dean Geddes...presented, in the name of the several Rural Deans, the following gentlemen, and charged them, as members of the Church Association, with depraving the government and discipline of the Church, viz.: The Very Rev. the Dean of Toronto, the Rev. Rural Deans Givens and Stewart, the Rev. Dr. O'Meara, the Rev. Alexander Samson, the Rev. Mr. Boddy, and the Rev. Mr. Chickley....Rev. Septimus Jones inquired upon what principle the selection of these members of the Church Association had been made....His Lordship considered the case one of sufficient gravity to induce him to issue a commission appointing an investigation of the charges. This concluded the business".....xii. 58.

**Jan. 7, 1875. Parties Violent (Obs.)** Editor says: "State of feeling in the Church. The *Church Journal* deplors the manner in which the great controversy is carried on in the Church, and says: 'We wish to speak moderately, and we are speaking very moderately when we say that the way clergymen and laymen have in some instances of late used the public press in the matter of Episcopal candidacies and elections has done more harm to the Church and the public than some of them are ever likely to atone for by any good they will do to either. The outrages upon propriety, upon the decent reserve of other people's names, characters, and lives, the petulant abuse, the childish passions, the absence of decorum and dignity exhibited in discussions carried on sometimes by clergymen in the lowest specimen of the daily paper in their neighborhood, over the question of an Episcopal election, suggests grave doubts whether the method of popular election is not a mistake, and whether the Church was not wise in allowing the power to drop out of the hands of the clergy and people at an early date. Certainly the Church has been shamed among the people, her dignity and prestige lowered by the course referred to; and the office round which she has thrown such guards has been made cheap and contemptible in the eyes of the community by those who claim to esteem it the highest office on earth'.....ii. Jan. 7, 1875; xii. 56, 58.

**Jan. 8. Toronto Parties (*Toronto Globe*).** A letter from thirteen lay members of the Executive Committee of the Church Association, in reply to the Bishop's charge (Dec. 31, above):...."We will not here discuss either the propriety or the justice of dismissing a Synod of the Diocese, of which a number of delegates, members of the Association, were among its lay members; and immediately thereafter proceeding to review their action at a meeting from which they were excluded even as lookers-on....We beg leave to reply in the only way left open to us....Apostolic Succession....As laymen, we can attach little value to an idea that would deny the characteristics of a true Church of Christ to the martyred confessors of the Waldensian and Albigensian Churches, while it accredits their bloody persecutors with the exclusive heritage of that assumed requisite of the One Catholic and Apostolic Church." They then state facts to show that Trinity College is a mere name in comparison with Knox College of the Presbyterians; that the *Christian's*

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*Manual*, "with your Lordship's permission and approval," is thoroughly ritualistic. Then other ritualistic books, "and we do not 'insinuate,' but say plainly and explicitly that any college where such theology is taught 'is an unsafe institution for the religious training of young men, and especially of aspirants to the ministry.'" There is much more which appears to show that the Bishop makes no effort to stop ritualism, if he does not favor it.....xii. 58

**Jan. 13. Independent Churches (Epis.)** *Church and State* says: "By consent of a majority of the Bishops an episcopate may be given to organized religious bodies not in the United States, which....shall be independent of, though in communion with, this Church. A flourishing church has now grown up in the Republic of Hayti. The House of Bishops has taken such action that upon the choice by that Church of a Bishop, he shall receive consecration. The Republic of Mexico....There is there a very important movement, Old Catholic in its character....Rev. Dr. Riley left for Mexico on the 8th of January, from New Orleans ....Bishop Lee, of Delaware....and Rev. Dr. Dyer....expect to sail....on 30th inst.".....xi. 43.

**Jan. 14. Toronto Parties (Toronto Globe).** Letter of the Bishop to Chief Justice Draper and other members of the Executive Committee of the Church Association...."The letter you addressed to me was received....7th inst....I shall not attempt a defense of Trinity College from the imputations thrown so inconsiderately and untruthfully upon its theological teaching....cullled with more astuteness than honesty." He then objects to their account of the ritualism taught in the book referred to, and says: "....compare....with the wretchedly garbled extract you have placed before them....In reference to what is so relentlessly and unfairly asserted".....xii. 58

**Jan. 16. Toronto Parties (Toronto Globe).** "Reply of the Church Association....They receive from your Lordship a letter dwelling in detail on points which they have not even alluded to....while leaving unnoticed the real evil....the connection between an excess in ritualistic ceremonial and grave doctrinal errors.... Their words were an expression of grief and astonishment at the restoration of a clergyman convicted, at so recent a date, of teaching the grossest Romish superstition in connection with the 'Confraternity of the Blessed Sacrament.'"...xii. 58.

**Jan. 27. Lay Ritualists in England (Ch. St.)** Parishioners of St. Mary's, Soho, complain to the Bishop of London that the new rector omits the "Eastward position, vestments, and altar lights.".....xii. 58.

**Jan. 27. Isolation (Ch. St.)** The (St. X.) asks: "Have we considered whether we, dwelling in our isolation, were not the cause of a good deal of the loose, fragmentary Christian life which so marks this age?".....xii. 42.

**Feb. 3. Protestant Pope (Epis.)** The Civil Court of Illinois having refused to eject Bishop Cheney from his church on the ground that he was not canonically deposed, the *Hartford Churchman* "took the ground that irregularities and informalities on the part of a Bishop, nowise affect the validity of his decisions....That a Bishop can unfrock a clergyman, law or no law.".....xiii. 13.

**Feb. 4. Illinois (Obs.)** "The *Church Journal*, speaking of the man described as essential for the Bishopric of Illinois, says: 'If Illinois deliberately appropriates to her own sole use and behoof *all* the gifts and graces in the Church of God, what shall the rest of us do for Bishops or even for Priests or Deacons?'".....xii. 58.



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**Feb. 4. General Seminary (Obs.)** The *Church Journal* says: "It seems to our humble capacity as if newspaper articles and further 'vigorous pamphlets' were scarcely called for, and that what is needed is a calm, full statement and conclusion, by some proper authorities (if there be such) of the Seminary, to satisfy the mind of the Church and give it the confidence it ought to have in an institution for which the whole Church is responsible."..... xii. 56.

**Feb. 5. De Koven, Bishop (Trib.)** of Illinois on Feb. 4, on third ballot by 39 clerical to 27 for Leeds and 1 for Fulton. Accepted by lay 31 to 28 and 1 divided. xii. 58.

**Feb. 6. Gen. Con. censured (Trib.)** by Illinois Convention "for constituting itself a court to judge of Dr. Seymour's right to accept the position of Bishop of this diocese, the resolution affirming that any churchman in good standing is eligible if chosen by any diocese....A resolution referring it to the Church at large ....was adopted.".....xii. 58.

**Feb. 6. Coleman refuses (Trib.)** "Toledo, Feb. 5. The Rev. Leighton Coleman has formally declined the Episcopate of the Northern Wisconsin Diocese, to which he was recently elected.".....iii. Feb. 18, 1874, Ritualist; xii. 58.

**Feb. 8. Jaggar and De Koven (Trib.)** Editor begins with the heading, "A Comprehensive Episcopate—A remarkable letter from a High-Churchman—The confirmation of a Low Church Bishop urged—Dr. Jaggar's expressions of sympathy for Mr. Cheney, and subsequent repudiation of the Cummins movement—a novel species of retaliation." This in quotation marks is the *Tribune's* heading to the letter of "Rev. J. H. Hopkins, Plattsburg, Feb. 4, 1875," who said some years ago, "that the last Low-Church Bishop had been elected (Epis. Feb. 10, 1875). He says that the sympathy expressed by Mr. Jaggar for Mr. Cheney would have prevented his vote, but not his confirming a vote, and it was "more than 'three years last past'....Any one who is orthodox enough to be a priest, is orthodox enough to be a bishop if elected....A comprehensive Church must necessarily be a Church embracing wide varieties of opinion and action ...Nothing would give me greater pleasure than to see that High Churchmen had forgiven the injustice of last October to the Bishop-elect of Illinois by their unanimous confirmation of the Bishop-elect of Southern Ohio." [Does he confine the term "High-Church" to Ritualists?] xi. 21, 22; Dec. 1, 1873. Card; xii. 25, 58; x, 15.

**Feb. 9. Church growth decreasing (Trib.)** Rev. Hugh Miller Thompson of Christ Church [editor of *Church Journal*] at a conference of the clergy of the Episcopal Churches of this city and vicinity, said...."He was not discouraged at the position of the Church, but he thought it had not grown in proportion as the population of the country had increased. He attributed this condition of things to two causes: First, to the prevalent opinion among the American people that the Episcopal Church was drifting toward Romanism; and, second, to the divisions in the Church itself and the difference of views in the manner of worship." Some of the gentlemen....took exception to Dr. Thompson's views, and the same topic was assigned for the next meeting.....xii. 45.

**Feb. 10. De Koven, Bishop (Trib.)** heads its report enlarging that of Feb. 6, thus: "The House of Deputies called to task by a Diocesan Convention—Election of Bishop De Koven in Illinois. The House of Deputies in the attitude of an ecclesiastical court pronouncing a sentence of Judicial condemnation on Prof. Sey-

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mour.--The Bishops the proper judges." Professor Seymour refused to allow his name to be used again, and said: "Holding the highest and most responsible office which a Presbyterian can occupy, as representing the whole Church in presiding over the General Theological Seminary, I allowed my name to go before the General Convention as Bishop-elect". The vote of censure (above Feb. 6), says: "What the House of Deputies may rightfully do....the same may the Standing Committees lawfully claim....If the Lower House....had the right... to pronounce 'judicial condemnation' of his supposed doctrines, then 45 Standing Committees may....pronounce judgment of 'condemnation' upon his supposed doctrines. The trial of Dr. Seymour was in secret session, without citation to the accused; and he not being allowed....to be present to hear the accusations or to confront the witnesses....or to have one word of explanation; nor yet even to be informed....as to the proceedings of the inquisition. And what must be the torture of our present Bishop-elect, if, in place of one inquisition he must pass the ordeal of 45?" The theory of the House of Deputies....is a 'system of centralization in the Church, as dangerous as it is odious'....The House of Deputies and the Standing Committees are composed in part of laymen....Every man is entitled to be tried by his peers....not by his inferiors....Neither the House of Deputies, nor the Standing Committees....have any right to determine that he who holds to the words and doctrines even of this extreme formula is justly liable to evil report for error in religion; nor yet have they any authority to hold that the very lowest view of the Holy Eucharist down to the very verge of Zwinglianism involves 'error in religion by reason whereof they may refuse the required certificate to a Bishop-elect'....The idea of such authority....would leave the Bishop elect at the mercy of the laity, even on a question of doctrine." .....xii. 25, 58; xi. 22.

**Feb. 10. Jaggar's Sympathy for Cheney** in 1871. The *Episcopalian* gives this circular (xi. 16) only, and referring to (iii. Feb 8, Jaggar and De Koven) says: "It certainly appears strange to us that the Rev. Dr. Hopkins, who said, some years ago, that 'the last Low Church Bishop had been elected,' and whose surmise or prophecy has been so remarkably fulfilled, up to the election of Dr. Jaggar, should now come forward and use his influence to secure the placing of a conservative Low Churchman in office....There is another successful candidate to pass the same ordeal, and that is Dr. De Koven....It is freely speculated and calculated that Dr. Jaggar will pull in Dr. De Koven, or that Dr. De Koven will pull in Dr. Jaggar.... These clergymen are representatives of doctrinal systems, radically and essentially and fundamentally opposed and contrasted....No man should decide between them except on purely conscientious grounds".....xii. 25, 58; xi. 22.

**Feb. 10. Ritualism (Epis.)** In Maryland the Standing Committee has presented the Rev. Joseph Richey, rector, and Rev. G. B. Perry, assistant rector, of Mount Calvary Church, on the charge of using prayers for the dead, involving the doctrine of purgatory, etc.....xii. 58.

**Feb. 10. Rev. W. H. Johnson (Epis.)** (iii. Feb. 25, 1875; April 1).

**Feb. 10. Log Rolling (Ch. St.)** Editor says: "The election of Dr. Jaggar to the Episcopate of Southern Ohio has been followed by that of the Rev. Dr. De Koven to the Episcopate of Illinois. There were some indications that objection might be made to the confirmation of Dr. Jaggar on the ground of his Low Church views; but since the election of Dr. De Koven, Dr. J. H. Hopkins has published a letter in the



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*Tribune* (Feb. 8), earnestly advocating the confirmation of Dr. Jaggar. He does not say directly that what is 'sauce for the goose is sauce for the gander.' He is too shrewd for that; but we are led gently along to the unexpressed conclusion, that since the Ritualists are ready to advocate the confirmation of such a Low Churchman as Dr. Jaggar, it would be really a sin and a shame to oppose the confirmation even of such a Ritualist as Dr. De Koven. It has been perfectly well understood, since the rejection of Dr. Seymour, that Dr. De Koven would be a candidate in Illinois, and that he would probably be elected."

Again: "The question of the real comprehensiveness of the Church is about to be brought home in a very practical way to the Bishops and Standing Committees . . . . This is the law as it now stands . . . and a majority of them must sign this before the Bishop-elect can be consecrated . . . not know or believe that these are any impediment . . . Immorality is an impediment . . . false doctrine . . . infirmities of character . . . want of sound learning . . . disloyalty to the Church . . . general prejudices . . . even though not well founded is an impediment. The Standing Committees . . . do not say that the diocese electing him bears this testimony. They must bear this testimony themselves . . . It has been intimated that since . . . Dr. Jaggar and Dr. De Koven will be before the Standing Committees at the same time, a compromise is likely to be the result, by which the confirmation of both . . . will be secured. Any such bargain or compromise as this would be simply atrocious . . . The question is, whether the comprehensiveness of the Church is such that the present ritualistic party, with its views of Eucharistic sacrifice and Eucharistic adoration, is a legitimate development in the Church, in such a sense as to make it desirable that it should be represented in the Episcopate . . . The late General Convention rejecting Dr. Seymour on the ground of holding the very views which Dr. De Koven is understood to hold . . . [his confirmation] would be simply the stultifying the action of this representative body in the Church."

xii. 25, 58; xi. 22.

**Feb. 10. Church Growth** (Ch. St.) (See iii. Feb. 9).

**Feb. 10. Canada Parties** (Ch. St.) Bishop Oxenden, in Montreal, claims "the right of preaching in the cathedral whenever he sees fit, and of inviting any one whom he pleases to preach, whenever he may choose to do so." This claim the rector resists, whereupon the Bishop declines to present himself in the cathedral. "At the same time the Bishop of Toronto is doing a most unwise thing in proceeding against the members of the Church Association in his diocese. This is an Evangelical and Low Church society. The [!!] difficulty about this sort of policy is that it is sure to build up the Cummins movement. Without some such provocative in Canada, it would die out in a fortnight. With it, it is likely to thrive and multiply" . . . . . xii. 58; xiii. 10.

**Feb. 11. De Koven, Bishop.** The *Southern Churchman* says: "We hardly know what the Diocese of Illinois means by electing Dr. De Koven as Bishop thereof. We suppose this diocese has not given trouble enough, and therefore desires to enlarge its ability of destructiveness . . . Dr. De Koven, the only *avowed* Ritualist and Romanizer in the late General Convention, received thirty-nine clerical and thirty-one lay votes. Whether the diocese elected him for the 'fun' of the thing, or whether they were mad and elected him for the 'spite' of the thing, we know not." [Now he is probably a fair representative of the diocese, since accord-

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ing to A. G. Tyng, there are more original Episcopalians outside of than inside of the Protestant Episcopal Church in Illinois.].....xii. 25, 58.

**Feb. 11. Rev. W. H. Johnson.** The *Southern Churchman* says: "It gives us pleasure to know that the Rev. W. H. Johnson, of South Carolina, who recently left our Church to unite himself with the movement inaugurated by Bishop Cummins, has withdrawn from that movement and returned to the Episcopal Church. Could we see a sufficient cause for Bishop Cummins' act we would not hesitate to say so....We hope it will not be long before other clergymen will see the mistake they have made and return.".....iii. Feb. 25, 1875; April 1; xiv. 10.

**Feb. 13. De Koven Parties** (Trib.) says: "Parties for and against the consecration of Dr. De Koven, Bishop-elect of Illinois, are organizing....It was urged that Bishop Coxe, of Western New York, should be asked to use his influence among the Standing Committees.".....xii. 58.

**Feb. 15. De Koven Memorial** (Trib.) "The opposition....is getting more formidable every day, and nothing is left undone to defeat his confirmation....To-day in four churches powerful sermons were preached in favor of his confirmation, and condemning in the strongest terms the action of the minority led by Drs. Sullivan and Powers." (xii. 58.)

Also, "A memorial has just been printed in Chicago, addressed to the Standing Committees....They oppose his consecration on the grounds: First,....'he is justly liable to evil report for errors in religion.'....Secondly, that his consecration will be disastrous to the Church; and Thirdly, that he 'was not elected Bishop by the Convention of the diocese agreeably to the rules fixed by the Convention of that diocese'....In regard to....'want of soundness in the faith' [see] speeches at the General Convention of 1871 and 1874....'Catechism for Confirmation....utterances in relation to the Lord's Supper, the Confessional, the Virgin Mary,' etc. ....'we protest that the adoration of Christ in the elements, Auricular Confession, Prayers for the Dead, the Perpetual Virginity of the Mother of the Lord, and Invocation of Saints and Angels are not doctrines of our Church.'...." "In regard to the effect....'We cannot refrain from conveying to you our apprehensions as to the result in this diocese. Illinois is the battle-ground of the so-called 'Reformed Episcopal' Church. It has here a strength which we think it possesses in no other part of the country, and elements of growth which need only development to render it formidable. We believe that the pursuit of a proper course in the election of a Bishop would have, and would still set bounds to the advance at our expense of this denomination; but if consent be given to the consecration in question, we fear it will receive, and within no short period, alarming accessions. The departure of Dr. Cummins has been hitherto earnestly and successfully denounced as unjustifiable in every respect. If he and his followers had grievances calling for redress, full opportunity and scope existed within the Church for redress to be sought and accorded; but if a pronounced Ritualist is to be placed over us as Bishop, the argument of the supporters of Dr. Cummins will be given great advantage in the contention, for they have always insisted, but without ability heretofore to present the question in provable shape, that our beloved Church had surrendered to pseudo-catholicity, and that no remedy existed, save to retire from its communion. To consecrate as Bishop of Illinois one of the leaders of the movement to obscure the plain teachings of the Church by importing into them the



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subtleties of mediævalism is to wrest our weapons from our hands and to drive conscientious laymen from the fold." (xii. 58; xiii. 25.)

**Feb. 17. Church of England (Epis.)** John Bright (the Quaker member of Parliament), in his late speech, says: "We have the Bill of last year.... Sir William Harcourt says... that legislation of this kind should only be resorted to on the greatest necessity. He says: 'I am satisfied there is such necessity. In my opinion the present condition of things in the Church of England is simply intolerable.'.... The Public Worship Bill of the last session was a trifle.... They can deal only.... with vestments and millinery, with positions, with ceremonies. They cannot touch the sermons.... The State Church, as we have it now, is not, and cannot be, in harmony with the age. I should like to ask you what there is that was established or existing in the reign of Queen Elizabeth, that is in harmony with the reign of Queen Victoria?... In the reign of Queen Elizabeth, more than half of all the ship-owners of England, especially on the Southern coasts, were engaged in piracy, and their ships were either pirate-ships or corsairs.... It is most extraordinary that a Church established in an age like that, should be able in any way to continue itself in that form as its present form, into the time in which we live.... There is no such thing known in it, speaking in a general way, as promotion by merit.... One-half, at least, of the livings in the Church of England are private property, and they may be, and are, often bought and sold in the open or in the secret market.... Sir William Harcourt says: 'The residuary legatee of disestablishment would infallibly be the Church of Rome.' Well; but then.... the force that was intended to protect us, has turned its guns against us.... It is only from the hierarchical and prelatic Church, that there are converts made continually to the Church of Rome."..... xii. 18.

**Feb. 17. Low Church (Epis.)** Rev. Dr. J. Howard Smith's resignation (Feb. 3) "To the Wardens and Vestrymen of St. John's Church, Knoxville, Tennessee: Gentlemen:—Having, after much prayerful consideration and mental conflict, decided to transfer my ministerial office and work to the Reformed Episcopal Church, I hereby tender my resignation of the position of rector of St. John's Church, to take effect on Monday, 8th inst. I will add but a few words in explanation of this serious step. The rapid development and growth of Sacerdotal and Sacramentarian errors of late years in the P. E. C. have led many serious, thoughtful persons, clergymen and laymen, to examine more carefully than before, the sources of these perversions of the truth. This examination has led to the widespread conviction that, with all its excellencies, the Book of Common Prayer retains certain germs of error, which have grown as a perverting influence into the whole system of belief and practice, in a large majority of the clergy and members of the Church. This overwhelming majority have been thus educated into unscriptural views of the ministry and the sacraments. Many have become deeply convinced that there can be no effectual remedy for the evil in question, without a revision of the Prayer-Book that shall altogether remove these sources of error. The impossibility of securing such a revision within the Church, which, by severe proscriptive legislation, binds the use of the objectionable offices upon her ministry with despotic power, while she does nothing effectually to repress the worst extravagancies of Ritualistic errorists, have led to the organization of the R. E. C."

xi. 7, 25, 26½.

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**Feb. 18. Prof. Seymour** (Independent). "Dr. John H. Hopkins says that Professor Seymour 'is still left free to instill his principles into the inside of the heads of candidates for Holy Orders, though (apparently) pronounced unfit to lay his hands upon the outside of the same.'".....xii. 56.

**Feb. 18. Log Rolling** (Independent). "J. H. Hopkins, D.D., the father, we may say, of American Ritualism, who wrote a letter the other day urging the confirmation by the Bishops of the election of Dr. Jaggar, an extreme Low Churchman, as Bishop of Southern Ohio, is the same man who years ago boasted that 'the last Low Church Bishop had been elected.' His father, Bishop Hopkins, it will be remembered, published one book to prove that the Pope was Antichrist, and then another in recantation of it. The election of Dr. Jaggar will probably be confirmed by the Bishops, just because Dr. De Koven is also before them for approval. It is doubtful if either could be confirmed by himself, for however much an Episcopalian politician might like to reject the representative of the opposite school, he would not care to injure the chances of the other man. It will be very much such a case as we have before Congress sometimes, when two lobbies join forces and carry both measures.".....xii. 25, 58.

**Feb 18. Church of the Prayer Book** (So. Ch.) "V" says: "Our Saviour in His manhood appealed to Holy Scripture when tempted on these occasions by the devil. Christ appealed to the Bible when seized by the Church established of the Jews with their traditions. The Apostles appealed to it when seized by the Church established by the chief priests, scribes, and elders. Wickliffe and the martyrs of the earth appealed to it when seized by the Church established of the Popes. The martyrs of England appealed to it when seized by the Church established by the sovereigns of England. The Protestant Episcopal Church of America, the Church established of the Bible, did not seize Bishop Cummins or the Rev. Mr. Latané, but with the loving spirit of St. John, allowed them the privilege granted all her children by the sixth of her thirty-nine articles. But let us be watchful that our Church established of the Bible become not the Church established of the Prayer Book.".....xii. 14 to 24; 58.

**Feb. 18. Bishop De Koven.** Bribery, (So. Ch.) says: "On Feb. 6, a delegation waited on Dr. De Koven to notify him of his election, when he eulogized Dr. Seymour. A representative of the *Chicago Times* [a Whitehouse adherent]...accompanied the delegation, telegraphs that journal that Dr. De Koven's endorsement of Dr. Seymour was regarded...as ill-timed...Efforts were made to suppress a report...Money was offered 'for any extra trouble'...in 'arranging their reports'...On Sunday...Dr. Sullivan charged that the election of Dr. De Koven had brought the Church to the 'verge of heresy, from which she may easily topple into Rome'...Illegal votes and other subterfuges. Dr. Powers entered a vigorous protest...declaring him 'unfitted for the office of Bishop because of his ritualistic leanings,' and charged that 'he was elected by pettifogging and political craft.'".....

xii. 58.

**Feb. 18. Bishop De Koven** (So. Ch.) The *Independent* says: "Dr. De Koven, after having rent and torn...Massachusetts and Wisconsin, has been successful at last...The Ritualistic party has won a triumph apparently...We are not sorry, therefore, seeing that Illinois plainly wants a Ritualistic Bishop, that she has elected a courageous one...If a diocese lives for years under a very High Church prelate,



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and then twice chooses as advanced a divine for his successor, surely toleration should permit her to be let alone....Dr. Hopkins, as we have pointed out before, is really the Head-Centre of American Ritualism"....[he has] "pulled the Ritualistic wires with skill, and manipulated with dexterity the movements of far more prominent men. He may be called in a sense the American Pusey....His letter is in thorough keeping with the new doctrine of toleration....The Ritualists....can very well afford to yield a coat once in a while to a Church which gives them three or four cloaks in return...Members of the last Diocesan Convention have issued a protest....First, as to soundness in the faith....Second, the effect....would be especially disastrous in Illinois, the battle-ground of the so-called R. E. C. To consecrate one of the leaders of the movement, to obscure the plain teachings of the Church, by imparting to it the subtleties of mediævalism, would be to drive conscientious laymen from the field....Third, the invalidity of the election...The number of votes for Dr. De Koven were not enough to elect him".....xii. 58.

**Feb. 18. Church Decreasing** (So. Ch.) copies from *Herald* of Dec. 10, the remarks of Rev. Hugh Miller Thompson, as above, Feb. 9, from the *Tribune*, showing that the P. E. C. is decreasing relatively.....xii. 45.

**Feb. 20. Clergy Decreasing** relatively (Chn.) "R. B. D. in the *Spirit of Missions*: One of the Church almanacs for 1875, gives the net increase of clergy in the P. E. C. during 1874 as only forty-five (45), or less than one for each diocese. The rate for the next three years will, unless something extraordinary takes place, be no more for each year, for our candidates for Orders have fallen off from 462 in 1871, to 301 in 1874....Take successive periods of nine years....Clergy in

|           |      |          |     |    |    |           |  |
|-----------|------|----------|-----|----|----|-----------|--|
| 1814 were | 221  |          |     |    |    |           | This last number (3,387)....is                         |
| 1823 "    | 395  | increase | 174 | or | 79 | per cent. | reached by taking the clergy of                        |
| 1832 "    | 592  | "        | 197 | "  | 50 | "         | 1874 (3,137), adding all candidates                    |
| 1841 "    | 1052 | "        | 460 | "  | 78 | "         | for orders in 1874 (301), adding 100                   |
| 1850 "    | 1558 | "        | 506 | "  | 48 | "         | for extraordinary....deducting 150                     |
| 1859 "    | 2065 | "        | 507 | "  | 33 | "         | for probable deaths from 1874 to                       |
| 1868 "    | 2662 | "        | 597 | "  | 29 | "         | 1877....."From 1841 there has                          |
| 1877 "    | 3387 | "        | 725 | "  | 27 | "         | been a falling off....at a steadily increasing ratio." |

It is then shown that at the same rate as 1823 to 1832 there should be 5,333 in 1877, and at the same rate as 1832 to 1841, there should be 10,555 in 1877. "It may be truthfully said, we suppose, that in the period from 1832 to 1841 there appeared to be no reasons why our ministry should not increase as it was then increasing. But the fact that a sudden check was experienced and continues in an increased ratio ought to give us something to think about" [Puseyism was introduced shortly after 1841. See next extract].....xii. 45.

**Feb. 20. Church growth decreasing** (Trib.) Rev. Hugh Miller Thompson, D.D., editor of the *Church Journal*, sends to the *Tribune* the following letter, dated Feb. 18, in reply to Dr. Ewer. His address was printed (Feb. 9, Trib.), and in the *Herald* of Feb. 10, copied into the (So. Ch.) of Feb. 18. He says: "A report of my address was published in one of the newspapers, much perverted, and full of errors....so as to give a meaning, the reverse in some things of what was intended." [But I find no error in the extracts quoted (iii. Dec. 9), so let that stand, and adds] "That she is not growing as....Dr. Ewer and myself would have her there is no question. I am satisfied she never can grow fast enough for either of

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us—of course I mean the right growth. At the same time there is a growth not counted by numbers, which we both recognize as the best [Ritualism ?] But when I spoke of growth, I meant the common, vulgar growth which figures measure.... According to the census from 1850 to 1860, our increase was 686 churches and 203,698 sittings—the difference between 1,459 churches in 1850, and 2,145 in 1860 and an increase in churches of about 46 per cent. and in sittings of 30 per cent. From 1860 to 1870 we increased from 2,145 churches to 2,601=456, and from 847,296 sittings to 991,051 = 142,755, about 22 per cent. of churches and a little over 16 per cent. of sittings. Here by the census, the rate of growth from 1850 to 1860 is twice that from 1860 to 1870. Whether this growth keeps up relatively with an increase of population is of little consequence, though clearly it falls much below.”.....xii. 45.

**Feb. 24. Parties in Illinois** (Epis.) by Louis Peck, of Illinois. “The recent Convention....has brought again prominently....the assertions of the....advocates of the P. E. C., that it is *par excellence* the *comprehensive* Church....So wide is the gulf between the dissatisfied ones and the jubilant friends of the Warden of Racine, that they threaten if he be consecrated Bishop, to consider the propriety of transferring their allegiance to the R. E. C.!...Before the....Convention, we are told ‘one name suggested itself, as if by inspiration, almost if not quite unanimous, that of Dr. James De Koven’....So let us take heart! The Church in the Diocese of Illinois is sound in the faith as ever! It is catholic, it is comprehensive, it stands by the Prayer Book, and it recognizes no such terms as ‘High’ or ‘Low,’ ‘Ritualistic’ or ‘Evangelical.’ We are a loving band of brothers, united in one spirit and only desiring to be known as ‘Churchmen.’ But while we are saying to one another, how sweet and pleasant it is for brethren to dwell together in unity, the outside world looks on with a stare of astonishment, and the R. E. C. meditates over the saying of a wise man, ‘it is better to dwell in the corner of a housetop, than with a brawling woman in a wide house.’”.....xii. 25, 58; xiii. 25.

**Feb. 24. Low Church** (Epis.) Rev. J. H. Mac El' Rey gives his reasons for withdrawing from the P. E. C. to join the R. E. C. He speaks in the highest terms of Bishop Howe, to whom he addresses his resignation. He says that he will continue to teach what he has always taught. It is in substance the same as the letters of resignation by others.....xi. 26.

**Feb. 25. Postal Cards** from clergy of the P. E. C.....ii.; xiii. 26.

**Feb. 25. “Catholic” Expressions** (Obs.).....xiii. 10

**Feb. 25. Low** (So. Ch.) Rev. W. H. Johnson in his letter to (So. Ch.) says, with respect to his joining the R. E. C.: “That which actuated me most, was a desire to enjoy greater liberty in my ministrations, and to be a member of a communion at peace within itself and giving the utmost prominence to Evangelical doctrines....I had been greatly troubled by certain matters; and seeing that the current of feeling in the Church does not at present set in the direction of relaxation and concession, I reasoned that I would be right in ridding myself of these difficulties and restraints by casting my lot in a communion in which I knew that they did not exist....As I see the matter now, I sought my own relief and peace at the expense of my duty....I had too easily abandoned the post of duty....Not only did I owe to our Church all my religious experience, but I was indebted to her for my training for the ministry....It was she who promised to sustain me, and did sustain me....I was led to realize the evil of division, and the culpability of



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needless division....I found that the tendency of things is to a wider breach between the old Church and the new....Finding....that I had erred....I communicated to the Bishop of South Carolina....and requested him to suspend immediate action....He informed me....that he had already pronounced my deposition....though the letter was mailed two days before the deposition took place....He considered the circumstances....as affording just ground for reconsideration....and would confer with the Standing Committee....My withdrawal from our Church and my return to it, were both *unsolicited* [italics his]....I am not abjuring a heresy. What my views are to-day, they have always been. The only point on which my mind has changed has been as to the duty of maintaining my views in our Church or out of it."...iii. April 1, 1875; iii. Feb. 10, 1875, Rev.; Feb. 11, Rev.; ii. July 8, 1874, Diff.; xiv. 10; xii. 58.

**Feb. 27. Ritualism by De Koven (Chn.)** "M." gives the following portion of his speech in the General Convention in 1871: "I want to give anybody in this house the opportunity of presenting me for false doctrine if he wishes; and in order to do so, I choose some language which is balder and barer than I, myself, would use, excepting in a company of theologians—and I use this language for a purpose which I will explain presently. I believe in—and this will be printed to-morrow, and I will write it out, if necessary, for anybody who wants to use it—I believe in the 'Real Actual Presence of our Lord under the form of bread and wine upon the altars of our churches.' I, 'myself, adore,' and would, if it were necessary or my duty, 'teach my people to adore Christ present in the elements under the form of bread and wine,' and I use these words because they are a bald statement of the Real Presence.'....The well-defined and clear-cut doctrine....in 1871....had become tangled and confused in 1874. Plain and precise as it was in 1871, it became obscure and indefinite in 1874. With *one* shape, *one* meaning in 1871....the doctrine of Eucharistic Adoration in 1874 was susceptible of division into *six* shades of interpretation....This is written by a member of a Standing Committee."

iii. Oct. 26, 1874; xii. 54, 58, and next.

**Feb. 27. Bishop of Albany on De Koven (Chn.)** Bishop Doane, in his letter to the *Churchman*, says: "The use which the *Church Journal* makes of this Pastoral [of 1871] or this portion of it, I utterly repudiate, as bearing in any degree upon the consistency of Bishops in consenting to the consecration of the Rev. Dr. De Koven, in whose soundness in the faith and sufficiency of learning, I have as much confidence as I have admiration for the dignity and devotedness of his character and the rare ability and attractiveness of the man....Dr. De Koven....in 1871 used not his own words to express his own opinions, but adjudicated words of an English judge to express what opinion was allowed in the Church." [So!]

xii. 53-55.

**Feb. 27. Rev. Dr. Hopkins (Trib.)** explains (Feb. 8): "That letter was sent under the date of Jan. 26, the day on which it was written, to a religious paper [Ch. Jo. he says], and being refused insertion, ...in your office received the date Feb. 4, ...on which Dr. De Koven was elected....My latest advices from Illinois indicated that Dr. Leeds was the coming man." "This deposition... June 2, was published June 3, ...on the same day [with] ...letter of sympathy....This proves that the letter was....before deposition....The signers contemplated only a temporary suspension." He recites a number of well-known names contained in the

**February 27, 1875.**

list (xi. 17-19), and says: "Now to single out one clergyman....and to say.... he shall not be consecrated....is to proscribe equally every other man on that list.".....xi. 16-22; iii. March 12, 1875; Jaggar.

**Feb. 27. Growth of the Church** (Trib.) Rev. Dr. F. C. Ewer objects to Dr. Thompson's mode of investigation (Feb. 20), and says: "We have no full returns of confirmations from 1861 to 1865....Confirmations 1847 to 1852 was one in 488 population—1853 to 1860 was one in 355—1869 to 1874 was one in 252.

xii. 45.

**Feb. 27. Dr. De Koven** accepts (Trib.) "Chicago, Feb. 26.—The following letter of acceptance from Dr. De Koven will be published for the first time in to-morrow morning's papers: 'Racine, Feb. 15.—To the Rev. Dr. Chase and others.—My Dear Brethren: In reply to your letter informing me of my election to the Bishopric of Illinois, allow me to say, that I hereby accept the office to which the diocese has elected me, and should the Standing Committees and the Bishops approve the testimonials and consent to the consecration, I will, with the help of God, seek to be your faithful and loving Bishop.—I am respectfully and truly your Brother and Servant in Christ.—James De Koven.' ".....iii. Feb. 5, 1875.

**March 1. Brooklyn** (Epis. of 10th). Letter from "Reformed Episcopalian."—"Brooklyn, Feb. 16, 1875. Sir: Will the Rev. Dr. Jaggar be confirmed by the Standing Committees of the Episcopal Church as Bishop of the Diocese of Southern Ohio? Opposition is expected to the confirmation of Dr. Jaggar from the fact of his signing a letter of sympathy in 1871, addressed to the Rev. Charles E. Cheney after the latter's trial and deposition from the ministry of the P. E. C. for omitting the thanksgiving for the regeneration of children in the Baptismal service. The effect of this letter is sought to be removed by the fact, that in the month of Nov., 1873, Dr. Jaggar signed a circular with others of the Episcopal clergy of Philadelphia in opposition to the establishment of the R. E. C. It is now alleged that Dr. Jaggar has more than once expressed his regret to his friends that he signed the Philadelphia circular. Moreover, it is asserted that during the present winter a meeting was held at Dr. Jaggar's house, composed of Low Church clergymen, with a view of issuing a protest on their part against the doctrine of Apostolic Succession. If these statements be well founded, they will greatly help the opposers of the consecration of the Rev. Dr. Jaggar."

iii. Feb. 27, Rev; March 12, Jaggar; xi. 21, 22; xx. 3.

**March 3. Exclusiveness** (Epis.) The Bishop of London prevented the Dean of Westminster and other clergymen of the Church of England from taking part in the usual noon service in the City Temple of the Congregationalists, by threatening a legal prosecution... ..xii. 17, 58.

**March 3. Low** (Epis.) Rev. G. A. Redles gives to Bishop Stevens his reasons for leaving the P. E. C., dated Feb. 12, 1875, "....I regarded the Articles as the citadel of truth....I believed that the whole Prayer Book could be interpreted upon Protestant principles....When I entered the diocese of New Jersey, I learned that the Evangelical Diocesan Missionary Society was about to be disbanded....I was told that....it had built, or aided in building, about 16 churches, and that all of them except one had gone out of its hands....A large majority of our clergy to-day believe themselves to be priests....They restrict the ministry to a tactual succession....They appeal to the Prayer Book to sustain their position. I first be-



**March 3, 1875.**

came fully convinced to go out of my Church at the close of the last General Convention....Five hundred clergymen signed a petition to that body, which asked for the least possible concession....The request was voted down in the proportion of seven dioceses against one....I soon saw how Elizabeth and Charles II. had altered the Prayer Book in the interests of Rome, and how the design to drive out Protestants under Charles II. succeeded in the case of 2,000 clergymen who went out....I had discovered that I must use language which not only *sounded* unscrip- tural, but was actually so, and that it was *intended* to mean precisely what it said."

xi. 26.

**March 3. Diocese of Illinois (Ch. St.)** "The Rev. Dr. Locks, of Grace Church, Chicago, in a sermon recently, draws the following picture of episcopacy in the diocese of Illinois—We looked over this splendid diocese, filled with the flower of the American people—the grandest field God ever spread before a Church. We marked our own Church. Witness its feeble, discouraged 8,000 communicants and nearly 3,000,000 of people; \$2,000 as the contributions of one whole year toward diocesan missions; with the exception of a few parishes, everything meagre and dragging; the whole field a dreary waste, and our hearts burned within us."..xiii. 25; xii. 45.

**March 3. Brooklyn. Church and State** says: "It is a very significant fact that some, at least, of the Reformed Episcopalians are endeavoring to defeat Dr. Jaggars's election....This is in the form of a letter....not correct in any sense which should justly render him objectionable to conservative churchmen."

March 1, Brooklyn; xx. 3.

**March 10. Jaggars's letter of Feb. 22, 1875 (Epis.)** Dr. Jaggars in his letter to Bp. Stevens, says: "I sympathized with the 'perplexities and sorrows' of Mr. Cheney, under the first sentence which was pronounced upon him, and signed, as expressive of that sympathy, the letter which has been published. But I disavow emphatically the interpretations which have been put upon certain phrases in that letter, and which might imply that I countenanced him in his resistance to the decision of the Court. The letter sharply analyzed, may admit of such inferences, but the ground of my action was sympathy with one peculiarly tried, and not approval of his course, and certainly I have not approved of his subsequent conduct."

xi. 21, 22.

**March 10. Brooklyn Letter of March 1.** The *Episcopalian* says: "Now there are no new facts and statements in this communication, except the assertion concerning the meeting designed to draw up a protest against the false doctrine of Apostolic Succession. The fact, we believe, is not denied, but it is asserted and proved that said protest embodied nothing more than the well-known views of conservative Churchmen.".....iii. March 1, 1875, Brooklyn; xvii. 3.

**March 10. Church of England (Ch. St.)** "The right of clergymen to preach in Dissenting pulpits," by the *Rock*: "If a so-called English Churchman may be allowed to preach up the Mass, surely a so-called Dissenter may be allowed to cry it down; and if this be denied as inconsistent or incompatible with the conditions of belonging to the Establishment, we may rest certain that ere many years are over such an unjust establishment will be a thing of the past....The union of Church and State thus becomes the symbol and instrument of the division of Protestantism....The public will not fail to note one serious side of the difficulty in its relation to the controversies of the day. The pulpit of the English Church is open to

**March 10, 1875.**

various foreign ecclesiastics, but not to the religious teachers of one-half of the English people. There may be an exchange of religious rites with the Old Catholics, with members of the Greek Church, with popularly elected Bishops from some parts of the United States; but there can be none between the official organization which represents English religion and the Wesleyan, the Independent, and the Baptist, and other ministers who are its unofficial representatives. It is not possible, and it would be infinitely undesirable even if it were possible, that this state of things can long endure.".....xii. 18.

**March 11. Votes for Dr. Jaggar (Trib.)** "An unreformed Episcopalian" in a letter dated "New York, March 9, 1875," gives in detail 19 for and 6 against Jaggar; and 9 for and 16 against Dr. De Koven.....iii. March 1, Brooklyn; xvii. 3.

**March 12. Dr. Jaggar's sympathy for Dr. Cheney.**....Post of 12; Trib. of 13, "Sympathy for Rev. Dr. Cheney. All the original documents on this subject are now in my possession. The name of Dr. Jaggar is not on one of the twelve names printed on the circular, but in manuscript upon two of them. And each circular has the printed note, 'On the 13th of May all the signatures will be sent to Mr. Cheney.' This shows presumptively that the signatures were before June 2, the date of deposition, as stated by Dr. Hopkins in the *Churchman*, dated 'March 13, 1875.'—B. Ayerigg, Passaic, N. J.—March 12, 1875." Also telegram "To Dr. John H. Hopkins, Plattsburg, New York.—Jaggar's manuscript signature is on printed circulars, required May 13th for Cheney.—See *Post*, *Tribune*."

iii. March 1, Brooklyn; xx. 3.

**March 13. Dr. Hopkins (Chn.)** He argues that the signatures must have been before the deposition, as in (Feb. 27; Low), and uses some harsh criticisms respecting (March 1, Brooklyn) and (March 10, Brooklyn), as if intentionally misrepresenting the facts stated (March 12, Jaggar's sympathy). This paper antedated March 13 was received on March 11, and immediately answered by (March 12)..... iii. March 1, Brooklyn; March 12, Jaggar; xx. 3.

**March 13. Reformed Episcopalians (Trib.)** "A New Jersey Low Churchman" scolds the R. E. C. for (March 1, Brooklyn).....xi. 21, 22; xx. 3.

**March 15. Dr. Hopkins** writes to B. Ayerigg: "Thanks for your crowning evidence which I have seen in the *Tribune*," etc. (March 12) Then March 17, B. A. writes to Dr. H.: "With me it was not a Church question. It was simply an act of duty to correct misstatements." Then follows more facts respecting the names and the opinions given (xi. 17), with authority to use the letter at discretion, since "it will soon appear as part of the history of the R. E. C., in which I suppose that we may agree as to facts, as in this case, but draw opposite conclusions as Church antipodes." Dr. H. answers that the confirmation of Dr. Jaggar being now certain, he shall have no use for the extra facts.....xi. 16-22; xx. 3.

**March 17. Dr. Hopkins and B. Ayerigg** (see above, March 15).

**March 17. Low (Epis.)** Rev. Benjamin Johnson to Bishop Beckith, withdrawing from the P. E. C. to join the R. E. C., dated March 1, 1875: "The movement of Bishop Cummins took me entirely by surprise....I felt and expressed a sincere regret that he had not remained to represent his Protestant principles within the Episcopal Church. Time and ecclesiastical events have fully vindicated the wisdom and providence of his movement....I have solemnly decided to 'go with him'.... To save itself Episcopacy must have a strong Protestant presentation....It is the



**March 17, 1875.**

judicial opinion of Lord Chief Justice Coleridge....that so long as *Sacerdotalism* is so clearly recognized in the Prayer Book, Ritualism cannot be legally condemned....Pusey and De Koven are abundantly satisfied with the Book *as it is*....Revision is a vital necessity....Despairing of this result from the Church, as now dominated by Sacramentarianism, my conscience impels me to seek relief in the R. E. C....It *cannot* be that the essence of a spiritual religion *resides* in external administration....I miss nothing that I ever loved in the Old Prayer Book, only those doctrines, the distinctive property of the Papacy, which so long have been betraying the Church into Romanism and its imitation." The *Episcopalian* also copies from the Methodist *Southern Christian Advocate*, of Macon, Ga., some very complimentary remarks respecting his "most successful pastorate of about six years in this city....Impelled by conscientious convictions to renounce his connection with the Church in which he was reared, and at whose altars he has served most efficiently for twenty-five years".....xi. 26.

**March 17. Rev. W. H. Johnson**, of S. C. The *Episcopalian* corrects its mistake in supposing that he was the Rev. Benjamin Johnson, of Ga.

iii. Feb. 25, 1875; xiv. 10.

**March 17. Ireland (Ch. St.)** Recently Episcopalians, Presbyterians, Methodists, and Independents have held united evangelical meetings in Newry. The assembly-room could not hold the worshipers, and the Presbyterian Church near by was opened. This was also filled, and an Episcopalian minister presided at the service, calling, as chairman, upon a Primitive Methodist to preach, and upon a layman to pray".....xii. 58.

**March 17. Church of England (Ch. St.)** The *Pall Mall Budget* says: "The existing system of the Church of England is—we use the word in no invidious or disrespectful sense—a compromise....The object of Elizabeth and her advisers was to keep as large a part of the nation as possible within the pale of the National Church....One thing was done to please those whose faces were turned towards Rome....Another thing was done to please those whose faces were turned towards Geneva....It was only by yielding something to both parties that the more moderate members of both were kept where they were, and were hindered from actually going in the direction in which they were severally looking....The object of the reviewers of the Prayer Book in Charles the Second's time, was to make the changes in the direction of the first book of Edward the Sixth, but to do so, in a manner, by stealth, by bringing in words and phrases which would satisfy the holders of one set of opinions, while they would not offend the holders of another set. In a form of worship which has grown up in this way, inconsistency is nothing in the least wonderful; it is, in truth, the very thing to be looked for. In the way in which the English Prayer Book was made, it could hardly fail to contain some things which the High Churchman delights in, and which the Low Churchman can barely swallow, and some things which the Low Churchman delights in, and the High Churchman can barely swallow. In truth, inconsistencies of this kind will be found in our ecclesiastical formulæ at every step".....xii. 18, 58.

**March 18. Episcopal Elections (Trib.)** "The adverse vote of the Standing Committees of the P. E. C. on the confirmation of the Rev. Dr. De Koven as the Bishop of Illinois, will no doubt be considered a most serious advantage that the Low Church party have gained in their contest with the alleged Ritualists... He

**March 18, 1875.**

had been twice before nominated for the Bishopric—in Massachusetts and Wisconsin. . . . He accepted the honor at the hands of the Illinois Convention. . . . as a vindication of the former action of that Convention in the choice of Professor Seymour. . . . The data. . . . indicate that the opposition to Dr. De Koven was principally, though far from entirely, among the laity. . . . The adverse vote on the confirmation of Dr. Jaggar, who was opposed for presumed sympathy with the Low Church party, was largely made up of the clerical members of the Standing Committees. . . . It may now be said by moderate Churchmen, that no plausible excuse can be given for secession " . . . . . iii. March 22, 1875; xii. 58.

**March 22. Episcopal Elections** (Trib.) "The rejection of Dr. De Koven afforded the Rev. Dr. Ewer of this city occasion for a sermon yesterday on the revolution in the Episcopal Church. It will be seen by our report of this discourse [of this date] that Dr. Ewer took the ground that the vote of the Standing Committees on this question shows a substantial victory for what he terms the 'Catholic' party. The wonder is, he thinks, not that Dr. De Koven was rejected, but that so early in the career of 'Catholicity,' twelve dioceses have dared to vote for a Catholic, and twelve dioceses presumed to vote against a Low Churchman " . . . . . xii. 58, 59.

**March 29. Low?** (Times). "The will of the late ex-Chief Justice Richard Ward Green bequeaths \$75,000 to aid the Methodist Episcopal Sunday-schools of Rhode Island. . . . Mr. Green was a member of the P. E. C." . . . . . xii. 58.

**March 30. Ritualism in England** (Toronto Globe). Copy in full of the Declaration by two Archbishops and twenty-four Bishops (all except the Bishops of Durham and of Salisbury); of which the editor says: "Its burden is the Episcopal way of saying 'Let us have peace,' but apparently it is peace at any price that is desired. The Rt. Rev. Fathers could not say exactly that they deprecated discussion, but they *have* said what amounts to the same thing. . . . The civil interpreters of the law of the Church are to be implicitly followed. . . . Those constituting that Committee may not be members of the Church of England at all. Nay, may be utter scoffers and avowed, or, at least, practical unbelievers, who hold all religions equally true, that is, equally false. Yet their verdict on what is the doctrine of the Church of England, is, as far as earth is concerned, final, and the Bishops say that it is well that it should be so, and exhort entire submission to all its decisions. . . . A Church which abnegates all self-government, and hands over the interpretation of its laws and doctrines to two or three laymen, who need not be either Churchmen or Christians, is surely in a bad way." The *Church and State* of Oct. 31 has the remarks of the *Spectator* and of the *Record*. . . . . xii. 22, 58.

**April 1. Rev. W. H. Johnson** (So. Ch.) "On March 10, at St. Luke's Church, Charleston, S. C., Bishop Howe declared the sentence of deposition pronounced against Rev. W. H. Johnson on the 8th day of January last, to be, at the unanimous recommendation of the Standing Committee, and with the consent of five Bishops (those of Kentucky, North Carolina, Louisiana, and assistant Bishop of Kentucky), 'remitted and terminated' and the said clergyman to be restored to the full enjoyment of all the privileges, dignities, and power of the priesthood." [iii. Feb. 25, 1875, he does not condemn the R. E. C. Then ii. July 8, diff. the Canon requires him to condemn, and three Bishops to act. Then xiv. 10 he receives a letter dimissory from Bishop Cummins. Then iii. April 1, five Bishops act and take the responsibility of receiving a man who was too honest to say what he did not believe. The transactions from the beginning have been honorable to all concerned.]



## CHAPTER IV.

### EVANGELICAL ALLIANCE.

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CONTENTS:—(1, 2). *Address of Bishop Cummins.*—(3 to 8). *Principles of the Old Evangelicals, cause the inauguration of the R. E. C.*

#### 1st Section.

(1) **Oct. 8, 1873.** **Bishop Cummins** addressed the Alliance on the subject of “Roman and Reformed Doctrines on the subject of Justification contrasted.” In the bound volume of the proceedings he is thus quoted:—

(2) “Rome denies this great truth [justification by faith], and in its stead has built that gigantic system of error, whose essence consists in placing the Church between the soul and God, as the sole dispenser of this grace, and without whose ministrations there is no salvation. From this springs all the kindred errors—the elevation of the ministry into a hierarchy, a sacrificing, mediating priesthood, through whose offices alone all heavenly blessings can come; a priesthood in whose hands, sacraments convey grace *ex opere operato*, independent of the faith of the recipient—a priesthood empowered to forgive sins, after securing the confession of the penitent—a priesthood by whose word the bread of the Sacrament becomes God incarnate—a priesthood empowered to offer sacrifices for the quick and dead” (p. 471).

“The Protestant doctrine of justification is assailed, not so much because it is thought dangerous to morality, as because it robs the Church—that is, the clerical order—of its assumed priestly character” (p. 472).

“Fellow Protestants of every name and nationality! Children of the Reformation! This is the very citadel of our faith, the very heart of the Gospel. This truth made the Reformation. And, under God, this truth alone can preserve it; revive it where it has become feeble and sickly; purify it where it has fallen from its first estate. In the reception, maintenance, and personal experience of this ‘truth as it is in Jesus,’ we are to find the real union of all Protestant Christendom. United to Christ by a saving faith, I am one with every other believer” (p. 474).

(3) Now, to these doctrines as general principles, we must unquestionably attribute the foundation of the R. E. C. Not because here announced, for here is nothing new. This is but one of the efforts made by Bishop Cummins and other Low Churchmen to arrest the tide of Romish error that is now sweeping over the once “Protestant” Episcopal Church.....xi.; xvi. 28.

(4) But, I think, that in another mode, the Alliance was used by Providence to plant in the same spot that was occupied by itself, just two months before, a small seed in the form of the R. E. C., to represent a new phase of the grand Christian principles which brought that Alliance together.

(5) Thus: the Alliance brought Bishop Cummins to New York, with the conse-

**5th Section.**

quence of the Joint Communion on Oct. 12, and the consequent exhibition of the present character of the P. E. C., until the whole culminated in the resignation of Bishop Cummins on Nov. 10, and his visit to Passaic, N. J., on Nov. 12, for the purpose of rest. And there, without premeditation, occurred the conference of Nov. 12-13, from which sprung the R. E. C. ....ix. 5.

(6) As to the Rev. Marshall B. Smith and the Rev. Mason Gallagher, the two Presbyters at that meeting, I do not know that the Alliance had any influence (ix. 5). They had both withdrawn from the P. E. C. several years previously, for the same causes as did Bishop Cummins on Nov. 10.....vii. 2, 5.

(7) But, from all the circumstances attending that Conference, I have no doubt that if either one of the four who were present, had not been prepared to consider the question of founding a new organization, such proposition would not have grown out of the general conversation respecting the Romeward tendencies of the P. E. C. I was the only layman present, and in my opinion the Alliance was used by Providence to prepare me for that meeting, within less than two weeks before that date. Thus

(8). During the meetings of the Alliance, and as I supposed to counteract their influence, the High-Church, but honorable and conscientious rector of St. John's Church in Passaic, expressed more strongly than usual, the views held by the ruling majority in the P. E. C. Or it is possible that they appeared in a stronger light by contrast with the broad Christian principles of the Alliance.

But in either way, I believe that the Alliance was the immediate cause of my writing to the Senior Warden on Oct. 30, 1873, giving my reasons for leaving that parish of which I had been one of the founders in 1859, and for which I had spent much time and money. I then thought seriously of joining the Reformed (Dutch) Church ; but sad to think that at the age of three score and ten, I must give up the familiar service of my whole life, and the Church of my paternal and maternal ancestors. I was thus prepared for the result of that meeting.....xii. 29, 51.



## CHAPTER V.

### JOINT COMMUNIONS.

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CONTENTS :—(1, 2, 5). *What they were.*—(3). *Dr. Adams on Bishop Tozer.*—(4). *Bishop Cummins.*

#### 1st Section.

(1) These joint communions, which have become historical, occurred on Sunday, Oct. 12, 1873, in two Presbyterian churches in New York. The Rev. William Adams, D.D., was the pastor of the church in which the Dean of Canterbury joined with non-episcopalians, and the Rev. John Hall, D.D., is still pastor of the church in which Bishop Cummins did the same. These are reported in the secular papers of Oct. 13, 1873.

(2) In these communions the Rt. Rev. George David Cummins, D.D., assistant Bishop of the Protestant Episcopal Diocese of Kentucky, and the Very Rev. R. Payne Smith, D.D., the Dean of Canterbury, representative of the Primate of all England, took part with non-episcopal clergymen in the administration of the Lord's Supper.

(3) With respect to the Dean of Canterbury, Dr. Adams writes to the New York *Evening Post*, Nov. 17, 1873: "During his visit in this city...the Dean signified his pleasure to join in the Holy Communion with the representatives of different nations in the Presbyterian Church on Madison Square. This was by no appointment or arrangement of the Alliance, but of his own free will—in expression, as we may assume, of his desire for more of visible Christian union. In this spirit he actually joined in the administration of the Lord's Supper, with many representatives of the Anglican, Reformed, Lutheran, Moravian, Waldensian, Methodist, Baptist, and other churches, himself receiving with others the elements from the hand of the Presbyterian pastor.

"This scene attracted no little attention from all quarters. To many it was a spectacle of unfeigned delight and satisfaction. By others, and those in the Episcopal Church, this act of the Dean of Canterbury was sharply criticised and denounced; by none more emphatically than in a letter addressed to 'My Lord Bishop' (*sic*) of New York, by Bishop Tozer, Missionary from Africa, then visiting our city, but having no connection with the Alliance. Much in the language and spirit of this letter may easily be pardoned in a stranger evidently ignorant of American institutions and habits; but now Bishop Potter himself, in a letter addressed to the press of this city has actually endorsed and approved the remarkable production. He pronounces it according to his personal knowledge 'far from being a hasty letter.' With no disclaimer, not even of its address and superscription, he characterizes it as 'well considered,' and 'manly.' This letter, we are informed by Bishop Potter, 'found its way into print by accident!' But it is by no

**3d Section.**

accident that Bishop Potter now gives it his printed and public approval. The letter of Bishop Tozer, thus endorsed, contains no equivocal menace that the act of the Dean of Canterbury should be reported to his Archbishop for judicial notice." "....Does Bishop Potter seriously claim such territorial jurisdiction over the city and county of New York, and such *identity* of all branches of the Episcopal Church throughout the world, that every clerical visitor from England episcopally ordained, is required to consult *him* as to the meetings he may attend, the pulpits in which he may preach, and the communion tables at which he may receive the sacrament, under penalty of being publicly arraigned for 'eccentricity,' 'irregularity,' and unfaithfulness to his 'ordination vows.'

(4) Bishop Cummins, in like manner, by persons less conspicuous than Bishop Tozer, was attacked for doing in Dr. Hall's Church what the Dean of Canterbury had done in Dr. Adams' Church.

(5) I was present at this Joint Communion in Dr. Adams' Church, and it was the grandest Communion of the "Holy Catholic Church" of the Apostles' Creed that I ever saw or expect to see—that vast congregation of all names and nations filling the church from front to rear, and filling the aisles; all, with rare exceptions, joining in the Communion.

iii. Nov. 5, 1873, Ch. St.; Nov. 5, Bp. Potter; Feb. 4, 1874, Dean; Oct. 1, Bp.; Oct. 12, Dr. Mead.



## CHAPTER VI.

### PRAYER BOOK OF 1785 AND JOURNAL OF 1785-6.

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CONTENTS:—(1, 2, 5).—*Whence obtained.*—(3). *Reprint as Low Church document.*—(4). *Then for R. E. C.*—(6, 7, 8). *Contents of Journals.*—(9). *Referred to.*—(10). *Bishop White's Memoirs.*—(11). *Perry's Hand-Book.*

#### 1st Section.

(1) Before the reprint of the Prayer Book of 1785, it was so little known, that when Bishop Cummins, in the Call of Nov. 13, referred to it (ix. 2), it was in print pronounced to be a myth.

(2) The copy from which this was reprinted was obtained from London several years since at considerable expense on account of its scarceness, by the Rev. Marshall B. Smith, who knew of its existence, but had never before been able to find a copy.

(3) When Bishop Cummins was in New York attending the meetings of the Alliance (Oct. 2 to 12), this book was lent to him (as I was informed), and he finding it so much more Protestant than the Prayer Book of 1789, obtained from several laymen the promise to pay for reprinting it as a valuable document to sustain the Low Churchmen. At that time I was not acquainted with Bishop Cummins. This book was then presented to Bishop Cummins, and reprinted as directed "*verbatim et literatim et punctuatim.*" On one occasion when I had charge of the reprint, the proof sheets were returned with a special note pointing out supposed systematic errors. The printer referred to his standing orders and proved by *copy* that he had followed directions.

(4) While this Prayer Book of 1785 was in the hands of the printer, the determination to found the R. E. C. was reached on Nov. 13 (ix. 9). Then the reprint was put under my charge and driven with all practicable speed, so as to be on hand at the organization on Dec. 2. This was accomplished so far as to have fifty copies..... .ii. Dec. 4.

(5) The journals of the General Conventions of 1785-6 were obtained by Bishop Cummins about three or four days after the date of the Call of Nov. 13. They were brought from Belfast, Ireland, by the Rev. John Hall, D.D., bound up with other pamphlets (v. 4.) Immediately on permission being obtained, these were put into the hands of the printer, and copies were prepared in time for the organization of Dec. 2, 1873.

(6) The "Journal," Sept. 17 to Oct. 7, 1875, shows that New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia and South Carolina only were represented. ....Read proceedings of Convention of 1784 (p. 5 of reprints). Committee of one clergyman, one layman from each State to draft a Constitution (p. 6) which is re-

## 6th Section.

ported (p. 8); and refers to the "Meeting of clerical and lay deputies on Oct. 6, 7, 1784, from Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Delaware, and Maryland (p. 8); refers to the Prayer Book of 1785 as "*proposed and recommended.*" (p. 10): "That the first Thursday of November in every year forever shall be. . . .Thanksgiving" (11): "Plan of obtaining Consecration. . . .address the Archbishops and Bishops of the Church of England, requesting them to confer the episcopal character. . . .That Conventions. . . .correspond with the English Bishops. . . .Bishops may be called the Rt. Rev. *A. B.*, Bishop of the P. E. C. in *C. D.*, and as Bishops may have no other title." (p. 12): "To the most Reverend and Right Reverend the Archbishops of Canterbury and York, and the Bishops of the Church of England. . . .our fathers. . . as well from a veneration for Episcopal government as from an attachment to the admirable services of our Liturgy, . . .professing the same religious principles with the Church of England, you will be pleased to confer the Episcopal character. . . .(p. 13). . . .The Bishops of London were our Diocesans (p. 14). . . .*Resolved*, That the Rev. Dr. Smith be requested to prepare and preach a sermon, . . .and that the Service be then read as proposed for future use (pp. 15, 16). . . .Friday, 7th Oct., 1785. The Convention met. . . .Liturgy as altered was read by Rev. Dr. White, and. . . .sermon. . . .by Rev. Dr. Smith (p. 16).

(7) "Journal," Philadelphia, June 20 to 26, 1786. Same States represented as in 1785. . . .Letter from nineteen Archbishops and Bishops awaiting further information (pp. 20, 21) "A motion made by the Rev. Mr. Provost and seconded by the Rev. Mr. Smith, of South Carolina, viz. : That this Convention will resolve to do no act that shall imply the validity of ordinations made by Mr. Seabury. The previous question was moved by Dr. Smith, seconded by Dr. White, viz. : Shall this question be now put?—and carried in the affirmative. The main question was then proposed and determined in the negative, as follows: New York, *aye*; New Jersey, *aye*; Pennsylvania, *no*; Delaware, *no*; Maryland, *no*; Virginia, *no*; South Carolina, *aye*. On motion made by Dr. White and seconded by Mr. Smith, of South Carolina, *Resolved unanimously*, That it be recommended to this Church in the States here represented, not to receive to the pastoral charge within their respective limits, clergymen professing canonical subjection to any Bishop in any State or country other than those Bishops who may be duly settled in the States represented in this Convention." . . . "It was unanimously *Resolved*, That it be recommended to the Conventions of the Church represented in this General Convention not to admit any person as a minister within their respective limits who shall receive ordination from any Bishop residing in America during the application now pending to the English Bishops for Episcopal consecration." (p. 23). The answer to the letter of the Bishops on pages 20-21, says: "While doubts remain, . . . we acknowledge the propriety of suspending a compliance with our request. . . . Many great and pious men of the Church of England have long wished for a revision of the Liturgy, which it was deemed imprudent to hazard. . . .This with us is the proper season for revision. . . .leads us to flatter ourselves that you will not disclaim a branch of your Church merely for having been. . . .pruned rather more closely than its separation made absolutely necessary." (pp. 28, 29).

(8.) "Journal" of Oct. 10, 11, 1786, at Wilmington. With representatives from New York, New Jersey, Pennsylvania, Delaware, Maryland, South Carolina.



**8th Section.**

Adjourned meeting begins with the letter signed by the Archbishops of Canterbury and of York, who say. . . . "The whole of your communications were then. . . . taken into consideration at a meeting of the Archbishops and fifteen Bishops. . . . Less respect, however, was paid to our Liturgy than its own excellence and your declared attachment to it had led us to expect. . . . Two confessions. . . . have been entirely laid aside [Nicene and Athanasian Creeds] and that even in that which is called the Apostles' Creed an article is omitted [He descended into hell.] Nevertheless, . . . trusting that the communications we shall make to you. . . . will have the desired effect, we have. . . . prepared a bill conveying to us the powers necessary for the purpose" (pp. 34-38). Convention elected Rev. Dr. Provost President by ballot (p. 40). "Whereas. . . . Archbishops and Bishops. . . . earnestly exhorting this Convention. . . . for removal of certain objections. . . . In pursuance whereof this present General Convention has been called" (pp. 41-43). Question on restoring "He descended into hell:" New York, 2 yes, 1 no; New Jersey, 5 yes; Pennsylvania, 3 yes, 3 no; Delaware, 2 yes, 2 no; South Carolina, 2 yes; "and so the words are to be restored, there being two ayes and no negative." "On the question, Shall the Nicene Creed be restored in the Liturgy? the same was unanimously agreed to." "Shall the Athanasian Creed be restored?" New York, 3 no; New Jersey, 2 yes, 3 no; Pennsylvania, 6 no; Delaware, 1 yes, 3 no; South Carolina, 2 no; "and so it was decided in the negative" (p. 44). Elected for consecration as Bishops: Rev. Dr. Samuel Provost, by New York; Rev. Dr. Wm. White, by Pennsylvania; Rev. Dr. David Griffith, by Virginia.

(9) This Proposed Book of 1785 is referred to (vii. 1; ix. 2; xi. 3; ii. Nov. 19, 1873, Ch. St.; Dec. 4, Prayer-Book.

(10) **Bishop White's Memoirs**, Edition of 1836, page 22, says: "On the 27th of September, 1785, there assembled. . . . in Philadelphia. . . . deputies from seven of the thirteen States." A note on page 107 says: "The Convention seems to have fallen into two capital errors. . . . ordering the printing of a large edition. . . . ordering the use of it. . . . at the conclusion. . . . of the Session. This helped to confirm the opinion of its being introduced with a high hand."

(11) **Hand-Book** of the General Conventions, 1785 to 1874, by William Stevens Perry, D.D., contains much that is interesting respecting the above, extracted from Bishop White's Memoirs and from documents belonging to the General Convention. It was printed in 1874. The reprint above was in Dec., 1873.

## CHAPTER VII.

### RESIGNATIONS.

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(1). *Of Bishop Cummins.*—(2). *Of Rev. M. B. Smith.*—(3). *Record of Deposition.*—(4). *New Jersey Bishop and Convention.*—(5). *Resignation of Rev. Mason Gallagher.*—(6). *Other Resignations.*—(7). *Restoration.*

#### 1st Section.

(1) **Bishop Cummins** withdraws from the P. E. C. “New York, November 10, 1873.—To the Right Reverend Benjamin Bosworth Smith, D.D., Bishop of the Protestant Episcopal Church in the Diocese of Kentucky.—Rt. Rev. and Dear Bishop: Under a solemn sense of duty, and in the fear of God, I have to tell you that I am about to retire from the work in which I have been engaged for the last seven years in the Diocese of Kentucky, and thus to sever the relations which have existed so happily and harmoniously between us during that time. It is due to you, and to my many dear friends in the Diocese of Kentucky and elsewhere, that I should state clearly the causes which have led me to this determination.

“1. First, then, you well know how heavy has been the trial of having to exercise my office in certain churches in the Diocese of Kentucky where the services are conducted so as to symbolize and to teach the people doctrines subversive of the ‘truth as it is in Jesus,’ and as it was maintained and defended by the Reformers of the sixteenth century. On each occasion that I have been called upon to officiate in those churches, I have been most painfully impressed by the conviction that I was sanctioning and endorsing, by my presence and official acts, the dangerous errors symbolized by the services customary in Ritualistic churches. I can no longer, by my participation in such services, be ‘a partaker of other men’s sins,’ and must clear my own soul of all complicity in such errors.

“2. I have lost all hope that this system of error now prevailing so extensively in the Church of England, and in the Protestant Episcopal Church in this country, can be or will be eradicated by any action of the authorities of the Church legislature or executive. The only true remedy, in my judgment, is the judicious, yet thorough revision of the Prayer-Book, eliminating from it all that gives countenance, directly or indirectly, to the whole system of Sacerdotalism and Ritualism: a revision after the model of that recommended by the Commission appointed in England under royal authority in 1689, and whose work was endorsed by the great names of Burnet, Patrick, Tillotson, and Stillingfleet, and others of the Church of England—a blessed work, which failed, alas! to receive the approval of Convocation, but was taken up afterwards by the Fathers of the Protestant Episcopal Church in the United States, and embodied in the Prayer-Book of 1785, which they set forth and recommended for use in this country. I propose to return to that Prayer-Book, sanctioned by William White, and to tread in the steps of that saintly man, as he acted from 1785 to 1789.



## 1st Section.

"3. One other reason for my present action remains to be given. On the last day of the late conference of the Evangelical Alliance, I participated in the celebration of the Lord's Supper, by invitation, in the Rev. Dr. John Hall's Church in the City of New York, and united with Dr. Hall, Dr. Wm. Arnot, of Edinburgh, and Prof. Dorner, of Berlin, in that precious Feast. It was a practical manifestation of the real unity of 'the blessed company of all faithful people' whom God 'hath knit together in one communion and fellowship, in the mystical body of His Son Jesus Christ.' The results of that participation have been such as to prove to my mind that such a step cannot be taken by one occupying the position I now hold, without sadly disturbing the peace and harmony of 'this Church,' and without impairing my influence for good over a large portion of the same Church, very many of whom are within our own Diocese. As I cannot surrender the right and privilege thus to meet my fellow-Christians of other churches around the table of our dear Lord, I must take my place where I can do so without alienating those of my own household of faith. I, therefore, leave the communion in which I have labored in the sacred ministry for over twenty-eight years, and transfer my work and office to another sphere of labor. I have an earnest hope and confidence that a basis for the union of all Evangelical Christendom can be found in a communion which shall retain or restore a Primitive Episcopacy and a pure Scriptural Liturgy, with a fidelity to the doctrine of Justification by Faith only—*Articulus stantis vel cadentis Ecclesiæ*—a position towards which the Old Catholics in Europe are rapidly tending, and which has already taken a definite form in the 'Church of Jesus' in Mexico. To this blessed work I devote the remaining years of life, content, if I can only see the dawn of that blessed day of the Lord. I am, dear Bishop,

"Faithfully yours in Christ,

GEORGE DAVID CUMMINS."

(2) **Rev. Marshall B. Smith** to Bishop Odenheimer, March 15, 1869, withdrawing from the P. E. C. Extracts from the pamphlet (pp. 16) reprinted for the R. E. C. :—

"For some time I believed that the Book of Common Prayer was consistently and thoroughly Protestant....But priest, altar, sacrifice stand forth throughout....I can no longer use certain expressions which it contains....The canons passed at the last General Convention....are some of them....such that I cannot conscientiously obey them....Adhering as I do to the truth as taught in the Gospel, and in its epitome those noble Protestant formularies, the Thirty-nine Articles....there is no alternative for me as an honest man but to withdraw....I love the mode of worship of our Church, and could never leave it did I see any possibility of the revision of its Offices, the suppression of Romish and other corrupt practices, and a just guarantee of liberty to the Evangelical clergy." (ii. April 22, 1874).

The "Journal" of 1869 (p. 138), has this courteous record by Bishop Odenheimer: "1869, April 19—Deposed on his letter of resignation, and not for crime or immorality, Rev. Marshall B. Smith." And page 112, the Bishop in his annual address refers to this resignation.

(4) And (by way of parenthesis, to show the high-toned liberality of this High Church Bishop and Convention) Mr. Smith as an avowed Low Churchman preached the Convention sermon by appointment of the Bishop in 1866, and for several years was a member of the Standing Committee; and I as an avowed Low Church-

**4th Section.**

man, held the office of chairman of the Committee on Finance from 1863 until I resigned in 1868 on account of the action of the General Convention. And the ruling majority allow the Low Churchmen to have one clerical and one lay deputy in the General Convention. Hence I separate from the Bishop and Convention of New Jersey with feelings of respect and admiration.

ii. Oct. 29, Dr. Garrison ; xii. 29 ; xiii. 8 ; xiv. 4.

(5) **Rev. Mason Gallagher** to the Rt. Rev. Horatio Potter, D.D., Bishop of the Diocese of New York, dated Sept. 11, 1871 : " After careful deliberation, I have decided to request my name to be removed from the list of clergy in canonical connection with the P. E. C. in your diocese. . . . I am fully persuaded that the section of Episcopalians with whom I sympathize, legitimately represent the martyred founders of the Church of England. . . . Retiring from an active ministry of over twenty-seven years in this portion of the kingdom of Christ, I think it proper briefly to state the leading causes of this withdrawal. . . . The service for Infant Baptism. . . . teaches dangerous errors. . . . a service capable of at least seven different interpretations. The Catechism, the office of Institution, are capable of semi-Romish interpretation. . . . The Canon passed at the last General Convention, still further limiting the tender of courtesies and fraternal respect to ministers of other churches. . . . The whole tone of exclusiveness in our Church, proceeding from the prevailing idea of the absolute necessity of Episcopal ordination to a valid ministry. . . . The punishment for omitting controverted expressions in a human service, or for preaching the Gospel where their conscience dictated—penalties as great as if they had violated the Ten Commandments. . . . Studying the tone of our late Diocesan Conventions, the Declaration of Bishops, and the spirit of the High Church Episcopal press, I feel no hope of any legislation by the coming General Convention which will give relief adequate to the present emergency. . . . With a heartfelt wish that you may be blessed in your work, and that the Church, of which you are so important an officer, may remain true to the old faith of its founders, and be greatly useful in saving souls, I remain. . . . MASON GALLAGHER."

(6) The resignations of several who left the P. E. C. after the organization of the R. E. C. are quoted under the caption *Low* in Chapter III. (xi. 26). They are all in substance the same as the above. They all represent the same principles as in (xi.)

(7) Restoration after resignation. (ii. July 8, 1874; Differences viii.)

(8) The above cases of the previous withdrawal of the four who met on Nov. 12 (vii. 1-5), and the other cases referred to (vii. 6) will show the reasons for leaving the P. E. C., and the spirit of sadness and not resentment with which the Old Evangelicals of the P. E. C. have felt themselves obliged to separate from their former associates. . . . .xiv.



## CHAPTER VIII.

### DEPOSITION OF BISHOP CUMMINS.

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CONTENTS :—(1). *Acknowledgment of receipt of Resignation.*—(2). *Formal notice.*—(3). *Canon.*—(4). *Deposition record.*—(5). *New Canon.*

#### 1st Section.

(1) **Nov. 13.** Bishop Smith informally and kindly acknowledges the receipt of Bishop Cummins' letter of resignation. B. A.

(2) **Nov. 22.** Bishop Smith writes: "Hoboken, N. J., November 22, 1873.—Rt. Rev. Geo. D. Cummins, D.D., late assistant Bishop of Kentucky: Upon the evidence of a printed copy of your letter to me dated November 10th, 1873, in the hands of the Rev. Dr. Perkins, a member of the Standing Committee of Kentucky, at a meeting of said Committee duly convened in the vestry-room of Christ Church, Louisville, on the 18th day of November, 1873, in accordance with the provisions of Canon Eighth, Title II. of the Digest, did certify to me that the Rt. Rev. George David Cummins, D.D., for some time assistant Bishop of Kentucky, has abandoned the communion of the Protestant Episcopal Church. In accordance with the second paragraph of the same Canon, it becomes my painful duty to give you official notice 'that unless you shall within six months make declaration that the fact alleged in said certificate is false, you will be deposed from the ministry of this Church.'"—B. B. SMITH, Bishop of Kentucky, and Presiding Bishop."

ii. Nov. 29 and 30, 1873, Bishops; Dec. 1, Bishops.

This is a copy from the manuscript. The substance is quoted in the Act of Deposition, June 24, 1874, (viii. 4).

(3) The Canon referred to reads as follows: Canon 8, Title II. "If any Bishop without availing himself of the provisions of § xvi. of Canon 13 of Title I. abandon the Communion of this Church, either by open renunciation of the doctrine, discipline, and worship of this Church, or by a formal admission into any religious body not in communion with the same, it shall be the duty of the Standing Committee of the Diocese to make certificate of the fact to the senior Bishop, which certificate shall be recorded, and shall be taken and deemed as equivalent to a renunciation of the ministry by the Bishop himself. Notice shall then be given to said Bishop receiving the certificate that unless he shall, within six months, make declaration that the facts alleged in said certificate are false, he will be deposed from the ministry of this Church. And if such declaration be not made within six months as aforesaid, it shall be the duty of the senior Bishop, with the consent of the majority of the House of Bishops, to depose from the ministry the Bishop so certified as abandoning, and to pronounce and record in the presence of two or more Bishops, that he has been so deposed: *Provided*, nevertheless, that if the Bishop so certified as abandoning, shall transmit to the senior Bishop a retraction of the acts or declarations constituting his offence, the Bishop may, at his discretion, abstain from any further proceedings.

**3d Section.**

[Note a.] "Canon of 1859." [In consequence of the secession of Bishop Ives, who joined the Church of Rome?]

(4) **Bishop Cummins** was deposed according to the Canon above recited, on June 24, 1874, as reported in the *Philadelphia Bulletin* of July 8. Viz.:

"Whereas, The Standing Committee of the Diocese of Kentucky, duly convened in the vestry-room of Christ Church, Louisville, on the 18th day of November, in the year of our Lord 1873, did certify to me, Rt. Rev. Benjamin B. Smith, D.D., LL.D., Bishop of Kentucky, and senior Bishop of the Protestant Episcopal Church in the United States, the fact that Right Rev. George David Cummins, D.D., for some time assistant Bishop of the Diocese of Kentucky, had abandoned the communion of said Church, which certificate is in the words following: 'The Standing Committee of the Diocese of Kentucky, duly convened in accordance with Canon 8, Title II., do hereby certify to the senior Bishop above named, that Right Rev. George David Cummins, D.D., for some time assistant Bishop of the said Diocese of Kentucky, has abandoned the communion of said Church, of which due record was made. *And whereas*, upon receiving said notice I gave notice, on the 22d day of November, to the above-named Right Rev. George David Cummins, D.D., that unless he shall, within six months, make declaration that the facts alleged in said certificate are false, he will be deposed from the ministry of this Church. *And whereas*, no such declaration has been made within said time, neither has the Right Rev. George David Cummins, D.D., transmitted to me any retraction of the acts or declarations constituting his offence: Be it therefore known that on this 24th day of June, in the year of our Lord 1874, in the vestry-room of St. Peter's Church, New York city, I, Benjamin Bosworth Smith, above-named, and senior Bishop of the Protestant Episcopal Church in the United States, with the consent of a majority of the members of the House of Bishops, as hereinbefore enumerated, viz.: [here follow the names of 35 Bishops with the names of their Dioceses], and in terms of the Canon in such cases made and provided, do pronounce the said George David Cummins, D.D., deposed, to all intents and purposes, from the ministry of this Church, and from all the rights, privileges, powers, and dignities pertaining to the office of Bishop of the same. In the name of the Father, and of the Son, and of the Holy Ghost, Amen. B. B. SMITH, Bishop of the Diocese of Kentucky, and senior Bishop of the Protestant Episcopal Church in the United States. Done in the presence of Alfred Lee, Bishop of Delaware; William Bacon Stevens, Bishop of the Diocese of Pennsylvania; M. A. De Wolfe Howe, Bishop of Central Pennsylvania."

Now these documents, compared with the Canon as recited, show that the deposition was in strict accordance with the Canon. The whole has been given at length to compare with the "Null and Void" proclamation.....x. 5, 7, 8.

(5) (iii. Nov. 3, 1874. Abandoned). The Canon was so changed as to allow immediate inhibition.....iii, Oct. 26.



## CHAPTER IX.

### CALL TO ORGANIZE.

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CONTENTS:—(1). *Note*.—(2). *Principles*.—(3). *For Episcopalians only*.—(4 to 9). *Unpremeditated*.—(10). *Letter Dimissory*.—(11). *A Layman retracts*.—(12 to 15). *Erroneous reports*.—(16). *Call made public, Nov. 26*.

#### 1st Section.

(1) "New York, November 15, 1873.—Dear Brother: The following circular-letter has been prepared in consultation with a few friends like-minded with myself, who are now, or have been, ministers and laymen in the P. E. C. It is sent to you for your earnest consideration. If approved by you, please sign your name to it, and thus give your consent to the transfer of your name to the original document for publication and more general circulation.—Your Brother in the Lord, GEORGE DAVID CUMMINS. Address me at No. 11 East 57th Street, New York, and telegraph your reply, if agreeable to you."

(2) "New York, November 13, 1873.—Dear Brother: The Lord has put it into the hearts of some of His servants who are or have been, in the P. E. C., the purpose of restoring the old paths of their fathers, and of returning to the use of the Prayer Book of 1785, set forth by the General Convention of that year, under the especial guidance of the venerable William White, D.D., afterwards the first Bishop of the same Church in this country. The chief features of that Prayer-Book, as distinguished from the one now in use, are the following: 1. The word 'Priest' does not appear in the Book, and there is no countenance whatever to the errors of Sacerdotalism. 2. The Baptismal Offices, the Confirmation Office, the Catechism, and the Order for the administration of the Lord's Supper, contain no sanction of the errors of Baptismal Regeneration, the Real Presence of the Body and Blood of Christ in the elements of the Communion, and of a Sacrifice offered by a Priest in that Sacred Feast. These are the main features that render the Prayer Book of 1785 a thoroughly Scriptural Liturgy, such as all Evangelical Christians who desire Liturgical Worship can use with a good conscience. On Tuesday, the 1st [2d] day of December, 1873, a meeting will be held in Association Hall, corner of Twenty-third Street and Fourth Avenue, in the city of New York, at 10 o'clock A.M., to organize an Episcopal Church on the basis of the Prayer Book of 1785—a basis broad enough to embrace all who hold 'the faith once delivered to the saints,' as that faith is maintained by the Reformed Churches of Christendom; with no exclusive and unchurching dogmas toward Christian brethren who differ from them in their views of Polity and Church Order. This meeting you are cordially and affectionately invited to attend. The purpose of the meeting is to *organize*, and not to discuss the expediency of organizing. A verbatim reprint of the Prayer Book of 1785 is in press, and will be issued during the month of December. May the Lord guide you and us by His Holy Spirit.—GEORGE DAVID CUMMINS."

**3d Section.**

(3) This Call was presented exclusively to those "who are or have been ministers or laymen in the P. E. C." This principle was immediately approved by outside advisers in whose judgment we placed confidence. It was adopted by all who took part in the first General Council. Consequently, all in authority having been members of the Old Evangelical party in the P. E. C., and desiring to retain the familiar service and form of Church government (excepting those parts to which the Old Evangelicals had long objected) they were enabled to make the necessary changes on the most conservative principles, in place of producing a system that might have satisfied no one, if all who agreed with the Declaration of Principles had been invited to take part in the organization. (xi. 34, 36). And here I will present my individual views on this point, to meet the charge of wrong in establishing a new Church in place of joining with one already established, where there is no essential difference. I am convinced that there are various instincts or habits of mind that require different church arrangements. Brought up in St. John's P. E. C. in New York, and always claiming to be an Episcopalian, I have habitually attended the Lutheran, and German Reformed, and the Methodist Churches, when out of reach of Episcopal services during my engagement in civil engineering (xvi. 1). I believe that the Methodist Church is doing more good than any other Church in the country, and that it would be a national calamity for it to abandon its peculiarities. But they do not suit *my* instincts or habits. Then from 1849, when I first came to Passaic, until 1859, when we inaugurated St. John's Episcopal Church, I had a pew in the Dutch Church and regularly attended their service, because there was no Episcopal Church nearer than Paterson. And I now attend the Dutch Church in Passaic as frequently as my own in New York, because much more convenient. This comes nearer to my views than any Church except the R. E. C. But I feel the want of the Episcopal service; and that to them would be disagreeable. There is no principle involved, except that the service should so harmonize with the feelings that the form itself should least distract the attention.—Then the Congregational system I only know from report. I know that it has done noble service in the cause of Christianity. But it is to me a matter of surprise that any man should be willing to go through a long course of study to prepare himself for the ministry to meet the high requirements of this age, and then be subject to the views of an individual congregation. I do not hold that education is indispensable. A Varley or a Moody may be vastly more valuable than the man who can claim the highest education. But we all know that education is a power. The Congregational system is the opposite of the Episcopalian. The Puritans came to this country to enjoy a "Government without a King and a Church without a Bishop." I do not deny that this may be best for them, but all the founders of the R. E. C. are opposed to congregationalism for themselves, and each is entitled to his preference. Those who prefer the Congregational system can go to a regular Congregational Church and be a power for good, while the same power with us would only produce confusion.—Our form of Episcopal government is analogous to our form of civil government. Our Presiding Bishop and General Council represent partially the President and Congress of the U. S. A. Our Bishops of Synods, and the corresponding Synods represent the Governors and State Legislatures. Our congregations in proportion to their communicants send representatives to these ecclesiastical legislatures. Thus each congregation, in place of being a separate



**3d Section.**

organization to act independently of all the others, is under the control of all the others by their representatives collected, and has its share in controlling all the others within the limits of the invariable "Declaration of Principles," and of the Constitution, to be altered with difficulty; and of the Canons, with less difficulty. Thus forming one harmonious whole, the minister can change from one congregation to another; and the rector and wardens and vestrymen attend to their respective duties upon general principles laid down in the Rubrics and the Canons. And in the P. E. C. the rector is President of the civil corporation. These (with the modifications above referred to) are the principles of the P. E. C., which always satisfied the Old Evangelicals, and these we wish to retain. One may say that the surplice ought to be retained by Canon. Another that the surplice means sacerdotalism (i. Dec. 9, 1874, Phila.) But the whole R. E. C. assembled in council agreed to leave the dress to the choice of the rector (Constitution, Art. ix). One may desire to have the service in one way and another in another way. This is not a question for the vestry to act on. The Council has defined by Rubric and by Canon how far the rector shall be restricted and how far he shall be left to his own discretion, not only in one congregation, but in all alike. I have served for many years as Senior Warden, and am convinced that no member of the congregation knows as well as the rector the general wish of the congregation, and as a man of common sense he will use his discretionary powers with proper judgment. The R. E. C. depends very much on the Rubric of common sense. The persons who make most noise may form but a small minority. In one case within my knowledge in the P. E. C. this was carried to such extent as to force the rector to offer his resignation. The congregation learning this fact, rose up to stop the movement, and it was proved that the whole opposition amounted to two men who professed to represent the general wish. Then the rector withdrew his proposed resignation, these two men with their families retired, and the congregation in perfect harmony increased rapidly. Now from the above it is evident that the R. E. C. fills a blank. Many require just the services and the Church government, together with Protestant doctrines that are here found, and not found elsewhere. All that we ask is to let us have a Church that corresponds with the views of the Old Evangelicals in the P. E. C.; ready to receive by letter from other Churches all who agree with these views, and to dismiss by letter to other Churches those who do not agree with these views, or who for any cause desire such letters.

ix. 10; xi. 28; xiv. 10; xvi. 22, 23, 28.

(4) This Call to organize was the unpremeditated result of an unpremeditated meeting of Bishop Cummins and the Rev. Marshall B. Smith and the Rev. Mason Gallagher and myself, at the house of Mr. Smith in Passaic, N. J., on Nov. 12, 1873. Thither the Bishop retired from New York for the sake of rest, after having sent in manuscript and by mail, to Bishop Smith at Hoboken, his resignation, dated Nov. 10 (vii. 1). Thither I went about noon by no previous appointment, and was then for the first time introduced to Bishop Cummins. In the afternoon, the Rev. Mason Gallagher came in to call on the Bishop, with the knowledge that he would be there, from having met with him on the way.

(5) The conversation soon turned on the resignation of the Bishop, which all approved. Then on the Romeward tendencies of the P. E. C., and on this point the conversation must have occupied hours, according to my recollection of the facts

**5th Section.**

related. We were simply spending together a social afternoon and evening in relating our knowledge of facts in which we all felt a deep interest. Bishop Cummins, for his reasons given, had just withdrawn from the P. E. C. on Nov. 10 (vii. 1). I had done the same, for the same reasons, on Oct. 30, eleven days before Bishop Cummins (iv. 8). The two clergymen had done the same, for the same reasons, several years before (vii. 2, 5). This conversation resulted in *action*, as shown above. Providence brought us there for that purpose, as I believe. And about the same time there was another remarkable concurrence of three persons who had previously all been strangers to each other, which proved that Providence was directing men without their own knowledge.

(6) A few days after this conference I tried to recall the time at which the conversation took a practical turn, but I could not. Neither of the others can remember it. I think that there was no definite beginning on this point, but that it grew imperceptibly, until it became a settled determination, somewhere between the afternoon of Nov. 12 and before 10 A. M. on Nov. 13.

(7) Before 10 A. M. of Nov. 13, the Bishop said to Mr. Smith : "Take pen and paper and write as I dictate." The call, dated Nov. 13, was then written, approved by all, and the Bishop signed his name to it. He then left for New York by the noon train, taking the manuscript with him, and with no remark about having copies printed.

(8) Two days after this, it was proposed to the Bishop to have the call printed in the form of a circular, and sent by mail. He then wrote the part dated Nov. 15, on a slip of paper, and proposed to have 100 copies. This slip and the original call were put into the hands of the printer with directions to print 1,000 copies.

The two were by him combined, and printed and delivered on the evening of Nov. 16. So that the first that left New York by mail was on the morning of Nov. 17, 1873.

(9) To show that this action was unpremeditated and solemn, I will quote, as nearly as I can remember, my own words to the Bishop, when, on Nov. 13, I returned the paper after having signed it: "I would not have done that yesterday! I have seen so much of the backing and filling of the Low Church clergymen, that I have lost all confidence in them, and since 1869 have not attended their meetings. But I have seen enough yesterday and to-day to convince me that you are not acting under a temporary excitement, to back down as soon as the excitement is over. Where you put your foot, there you will keep it, and I shall be satisfied if this result in nothing more than a single parish in New York for the present. But you must make up your mind to bear all kinds of abuse, and the worst will come from the Low Churchmen. This action will place them between the upper and nether millstones".....xii. 48.

(10) **First Letter Dimissory.** The Rev. Marshall B. Smith did not immediately sign the Call on Nov. 13th, saying that he could not honorably do so at present, since he held offices in the Dutch Church; but as soon as the Church should be organized he would apply for letters of dismission. Still, it was important that the organization should be kept in the desired direction, and one person at the first Council might make an important difference. So, after reflecting on the subject for a few days, he determined to lay the whole subject before the President of the Classis, and to abide by his decision. Then, taking a printed copy of the Call, he



## 10th Section.

left the house, and on his return reported the interview in substance thus. The President said: "We all know perfectly well why you came to us, and that you would have gone to this Church, had it been in existence. You can, with perfect honor, sign this paper; then call the Classis together, then resign your offices, and ask for a Letter of Dismissal to the new Church.

ii. April 22, 1874; Rev. M. B. S.; vii. 2, 3; xiv. 6.

(11) I was present with Bishop Cummins when a gentleman, who was a stranger to both of us, called, gave his name, and requested to withdraw his adhesion, which he had sent by mail, signed to a copy of the Call, saying that he was so badgered about it that he could find no peace. The Bishop, smiling, said, "Certainly, if you desire it." He expressed his thanks, saying that he could not have received a greater favor. We were well satisfied to get rid of such soldiers, before the attack that we expected to receive.

(12) Shortly after the organization on Dec. 2, 1873, it was asserted, in print, that Bishop Cummins did not resign until his financial support was promised. Then (i. Dec. 31, 1873,) that "ten laymen in New York had subscribed \$10,000 each to help Bishop Cummins in his work." Then (ii. Dec. 3, 1874,) the Editor of the *New York Republic* says: "Bishop Cummins kept faith with the promises which he made to his liberal-minded brethren in the old Church. Whether they all kept faith with him, is one of the secrets belonging to the reform movement which may some day come to light."

(13) Now, there are no such secrets. Bishop Cummins has, on different public occasions, asserted that "he consulted with no man" when he resigned. This is confirmed by the complaints of Low-Church Bishops and clergy with whom he had been accustomed to act, that he did not consult with them before he took this step. With my intimate knowledge of all that occurred on and after Nov. 12, 1873, I have no reason to believe that there was any understanding as to the formation of a new Church, with any single individual, before the Call of Nov. 13 was determined on (ix. 7; xiii. 18 to 22). And Rev. M. B. Smith testifies to the same (ii. June 10, 1874, Open Letter).

(14) Also, I have no evidence, nor do I believe or suspect, that Bishop Cummins, before the Call of Nov. 13, had received, on account of a new organization, any support, or any promise of support, from any individual whatever. And after that Call, he at first refused to receive pecuniary assistance as a Bishop; saying that he would not be a burden on the Sustentation fund, but depend upon an income as minister of a parish; until it became evident that this was impracticable.

(15) Also, the statement that \$100,000 were subscribed had no foundation in fact. We did not deny it, because by common consent we determined to be absolutely silent, and let our enemies say what they pleased (xiv. 3). This statement was doubtless well meant, but it has probably prevented contributions that would have been made, had the fact been known that the bulk of the "Sustentation fund" has been contributed by a few individuals at the time that the money was required; and although no bill has been left standing, there has been no "fund" to draw on.

(16) (i. Nov. 26, 1873.) The call to organize was first made public by *Church and State*. Then, Nov. 27, by the *Tribune*. The only objection to publishing the call, was the danger of being crowded by curiosity-seekers. It was probably generally known at that time among active Episcopalians. It was neither secret nor confi-

**16th Section.**

dential. Any one identified with the movement, took as many copies as he pleased, and sent them to whom he pleased. Sometimes the answers were favorable, sometimes unfavorable. But this call was private, so far that it was restricted to persons who could be vouched for by some one identified, as a person for whom the call was intended, and no one was allowed to vote at the organization except those so identified, and who had signed the call..... x. 16.



## CHAPTER X.

### ATTEMPTS TO ARREST THE R. E. C.

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CONTENTS:—(1 to 9.) *Null and Void proclamation.*—(10 to 14.) *Internal effects.*—(15.) *Card of the Philadelphians.*—(16.) *Small attempt on Dec. 2.*—(17 to 22.) *Telegram to Chicago.*—(23.) *Trip to Chicago.*—(24.) *Trip to Peoria.*

#### 1st Section.

(1) (ii. Dec. 1. Null and Void.) This short document would obviously convey to all acquainted with Canon law, false impressions as to facts on six different points.

(2) *First.* That at a meeting in “Hoboken on Dec. 1,” the action occurred—while from the newspapers the meetings appear to have been in New York.

ii. Nov. 30, 1873 *Times*; Dec. 1, *Trib.*; Dec. 1, *Post*.

(3) *Second.* That Bishop Smith did then and there preside at a canonical meeting—while no such meeting could have been held; because, Canon 7, Title III. requires for all cases not specifically provided for, that every member of the body shall be notified and a majority of the whole must be present to authorize any action except to adjourn, and from the newspapers it appears that only five or six Bishops were present, and Bishop Pearse says that he only heard of this action “from the press despatches,” and he shows its absurdity.....ii. Dec. 31, 1873.

(4) *Third.* That by the Canon quoted, the meeting had that power—while neither that Canon nor any other gives such power to such meeting, or to the whole House of Bishops.

(5) *Fourth.* That the meeting did then and there, with all due formality, pronounce the decision “Null and Void”—while we cannot suppose that the Bishops would so stultify themselves as to have the formality, when they doubtless knew that they had not the power. The reports quoted in (x. 2) suppose that the meeting may have been for the purpose of giving to Bishop Cummins formal notice that he would be deposed in six months. But the reporter did not know of the existence of that notice on Nov. 22, which is now for the first time put in print.

viii. 2.

(6) *Fifth.* That all the requisite formalities were observed—while the action was defective in several particulars. They reject the canonical title “Rt. Rev.” or “Bishop,” and say “George David Cummins, D.D.,” and then “Dr. Cummins.” This would vitiate the document, and he might deny that he was the person mentioned. Then “Canonicus” in the *Episcopalian* of Dec. 17, 1873, says: “The policy of the Church law, ever since the time of the Onderdonks and the elder Doane, has been to make it ‘hard to try a Bishop.’ And Canons 9, 10, 11, Title II., “On the Trial of a Bishop,” fill 15 pages of the Digest with all kinds of minute formalities; while in the present case Bishop Cummins was not even notified that his case was under consideration, and after the sentence “Null and Void” they did not give

**6th Section.**

him any notice to that effect ; and all that he knows is from the newspapers ; as he answers to my question on that point.

(7) *Sixth*. That the action of the Bishops was based upon a Canonical presentment by the Standing Committee of Kentucky, while there was probably nothing of the kind. Thus :

Put together the following (viii. 2). On Nov. 22 Bishop Smith states all the details of time, place, and circumstances, respecting the action of the Standing Committee, and those details legally implied that each member of the Standing Committee had been duly notified of the time and place of meeting, and that a majority of the Committee had come together from their distant homes to the said place at the said time, or, that less than a majority having met under these conditions, had adjourned until they had a majority, and then by a majority vote at the time and place mentioned, had taken the action mentioned, and ordered the same to be officially "certified" to the Presiding Bishop. And the "Official Notice" by the Presiding Bishop legally implied that he had received this document, signed by the President and certified by the secretary of the Standing Committee, as his authority to proceed according to Canon.

But on Dec. 1, within less than two weeks after this deliberate Canonical action (which doubtless took place, since it is so "certified"), we have the "Null and Void" proclamation, without a certificate of the time, place, or basis of the action of the Standing Committee, or what they did, or that they did anything, or had any meeting, or knew anything about it, and simply "Notice. . . received from the secretary. . . that a presentment. . . has been prepared." (ii. Dec. 1, 1873, Null.)

(8) Again, put together the following : The five or six Bishops met on Saturday, Nov. 29, for the supposed purpose of deposing Bishop Cummins without a trial (ii. Nov. 29, *Post* ; Nov. 30, *Times* ; Dec. 1, *Tribune*). "Bishop Potter was unable to attend on account of *engrossing duties*" (ii. Dec. 1, *Trib.*) Then, Monday, Dec. 1, comes the private telegram from Kentucky—"Charges against you forwarded from here to-day" (ii. Dec. 1). Then in the afternoon of the same day, early enough for insertion in the *Evening Post*, we have the Null and Void proclamation (ii. Dec. 1).

Hence the inference, that on Saturday, Nov. 29, the Bishops, finding that they would stultify themselves by an immediate deposition after the canonical notice of Nov. 22 (viii. 2), determined upon the Null and Void expedient of arresting the organization of the R. E. C. appointed for Tuesday, Dec. 2, and telegraphed to the "Secretary of the Standing Committee of the Diocese of Kentucky" the "presentment" that "has been prepared" by the Bishops, and that there would be no time to call the Standing Committee together, since they must have the document printed on Monday ; and on the receipt of a corresponding telegram on Monday (purporting to be sent by the "Secretary of the Standing Committee," and without a written document to prove that the "secretary" himself, either with or without authority, had any hand in the matter) the Null and Void proclamation was immediately sent to the *Evening Post* for publication (ii. Dec. 1).

(9) Now, "curses like chickens come home to roost," and this action of the Bishops against a Bishop degrades their office by the assumption that a Bishop may be discharged with as little formality as a sexton or other subordinate, and without even the *official courtesy* observed by civilians in all cases. And this proc-



## 9th Section.

clamation appears to have been "*Vox et præterea nihil*," as we hear no more on the subject. If actually recorded among the *Acts of the Bishops*, their secretary will confer a favor by stating all that is recorded, to be inserted as an appendix. (See Preface).

(10) To show the internal effect of this movement, I state the following from personal knowledge :

About 10 A. M. on Monday, Dec. 1, 1873, Bishop Cummins and several others, including myself, were engaged in preparing for the organization of the R. E. C. at 10 A. M. of the next day. The Bishop rose to receive a telegram. He turned and said : " Here is a telegram from my friend in Louisville. He says—' Charges against you forwarded from here to-day.' Now I cannot imagine what they have trumped up against me. I will acknowledge my sins towards my God. But as to man, I cannot imagine what they can say against me."

I think that no one answered. We had all served for many years in Diocesan Conventions, and were familiar with Canon law. We had discussed the Canons that bore on the present case, and had reached the same conclusion as Bishop Pearce (ii. Dec. 31), and knew that the action of Nov. 22 (viii. 2) terminated the matter for six months, unless some charge of crime or immorality should supersede that and lead to a trial for some disgraceful act. The countenance of the Bishop betrayed distress for a short time. It is the only time that I have seen him lose his perfect self-control. But we had much work on hand, and after a few minutes' silent thought, we resumed our work as if nothing remarkable had occurred.

(11) In the evening, a friend, but not identified with us, entered emphatically, and, as I thought, under strong excitement, with a newspaper in his hand. " See here !" said he, and then read from the *Evening Post* of Dec. 1, the Null and Void proclamation. He then continued : " Now, you want the best legal advice that this city can afford," etc.

(12) This explained the morning telegram, and showed that the charges were not as we supposed. But it showed that the Bishops were ready to adopt any desperate remedy to prevent the organization proposed for the next day. We knew more of their movements in this matter than I have above given for others to draw their conclusions from (i. Nov. 27). We also knew that on one occasion a Bishop had surrounded himself with policemen in church. We could not imagine what might be the next act of desperation. Perhaps a Bishop might appear the next day to disperse the meeting, and it was arranged that a layman should be the Temporary President, to announce the vote that would complete a legal organization as the R. E. C., with Bishop Cummins as the Presiding Bishop, as it would be more seemly for a layman than for a clergyman to send for the police, and eject any one, whoever he might be, that should attempt to deprive us of our civil rights. . . . . x. 16.

(13) All this was discussed at times, but not all on the present occasion. Still, we had all thought it over. The Bishop remained silent until all who desired had discussed the matter. Then, keeping his arm immovably in the direction of this gentleman, he said : " We have laid down our course, and shall not swerve from it one inch for anything that man can do against us." This ended the discussion. In a short time I found an opportunity to say privately to the Bishop, " I was glad to find that we had a general who did not show the white feather when under fire."

**14th Section.**

(14) This expression of the Bishop gives the key-note to all the movements of the R. E. C.: "We have laid down our course, and shall not swerve from it one inch for anything that man can do against us." .ii. Dec. 3, 1873, Epis.; x. 23; xiv. 1.

**CARD OF THE PHILADELPHIANS.**

(15) (ii. Dec. 1, 1873, Card.) The object in reprinting this Card in New York on the day before the proposed organization, is very evident on its face. No blame could attach to these gentlemen for entertaining the views expressed and for governing their own action accordingly. But the case assumes a different aspect when they speak for Evangelicals in general, and first issue this document in Philadelphia, and then have it reprinted in New York.

ii. Dec. 17, 1873, Rev.; Jan. 21, 1874, Cath.; iii. Feb. 8, 1875, Jag.

**ORGANIZATION ON DEC. 2, 1873.**

(16) No serious attempt to arrest this organization occurred; nor would it have taken us by surprise (x. 12). A small attempt was made by four young men (ii. Dec. 2 1873; xii. 59, "Pagan theory," under "Eucharistic adoration").

**TELEGRAM TO CHICAGO.**

(17) (ii. Dec. 12, 1873). This is remarkable. *First*. It appears to be intended to arrest the progress of the new Church by the consecration of Bishop Cheney, as the Null and Void proclamation was to arrest its organization.....x. 1-14.

(18) *Second*. It is sent to the "care" of the one against whom it appears to be directed.

(19) *Third*. It recognized Bishop Cummins as Bishop, although in the Null and Void proclamation he is called "George D. Cummins," and "Dr. Cummins," and "all his episcopal acts Null and Void." If it be claimed that "Rt. Rev." be only by courtesy, then "Dr. C. E. Cheney," omitting "Rev.," is an insult...ii. Dec. 1, 1873.

(20) *Fourth*. In the Canon to which Bishop Smith refers, an Assistant Bishop has all the rights, powers, and privileges, the same as any other Bishop, except when the aged or infirm Bishop is able to officiate, then "The Assistant Bishop shall perform such Episcopal acts and exercise such Episcopal authority within the Diocese, as the Bishop shall assign to him;" and this is signed "Bishop of Kentucky;" so that it applies by Canon and by signature only to the Diocese of Kentucky.....ii. Dec. 6, 1873, Epis.

(21) *Fifth*. It admits that Episcopal acts by Bishop Cummins done in Kentucky, would, without this withdrawal, be canonical, although the same Bishop Smith, as "Presiding Bishop," had, on "Dec. 1," declared that "any Episcopal act of his pending these proceedings, will be null and void." .....ii. Dec. 1, Null.

(22) *Sixth*. It appears to be intended to operate in Illinois, where Bishop Cummins had as much right as any other Bishop, except the Bishop of Illinois, and he did not put in an appearance, but, according to report, went to Peoria on a Visitation.....x. 24.

(23) *Trip to Chicago*. Dec. 11 to 16, 1873. There was a singular parallelism between the figurative and the literal on this occasion. On the evening of Dec. 1, 1873, when the plan of the six Bishops to arrest the organization became known, Bishop Cummins said: "We have laid down our course and shall not swerve from



**23d Section.**

it one inch for anything that man can do against us," implying a voluntary deviation. On Dec. 2 we did not swerve from our course one inch, and organized as we had proposed, and scarcely felt the resistance offered (ii. Dec. 11, 1873, Obs. Editor; x. 1 to 16). On Dec. 11 we started by the Erie Road for Chicago and kept the track without obstruction, until at Narrowsburg an empty cattle train obstructed the way. Our engine ploughed up the rear car, which swept all the projecting pieces from the engine, and sweeping over the heads of the stooping engineer and fireman, broke into the front of the baggage car, while several of the cattle cars were thrown in different directions, and all without personal injury. We did not "swerve from our course one inch," and scarcely felt the shock, and only experienced delay. We then kept our track without difficulty, but looked down upon the surrounding country flooded by water, as the P. E. C. by Romanism, and saw the people in Cleveland and other places using boats and rafts as temporary expedients to reach desired points in the streets, because the flood prevented the use of the "old paths."

On reaching Chicago, the telegram of Bishop Smith produced no obstruction, but rather amusement at the new proof of "I would if I could." (x. 17).

We also heard that the Whitehouse party had applied to the civil court for an immediate injunction to prevent the use of Dr. Cheney's Church for the purpose of his consecration as a Bishop on Dec. 14. But the Court demanded an argument, and appointed the next week for that purpose. Thus again we were not driven from our course by "anything that man can do against us," and the work undertaken was accomplished. How that work has progressed is shown in Chapter I.

(24) Then came a call from Peoria, 160 miles from Chicago (x. 22). The Bishop and party left by the morning train and reached Peoria after darkness had set in. Addresses were made to a full congregation and pledges of support for a R. E. C. taken up, and the party returned to Chicago by the night train, without having seen Peoria by day-light. A full report was given in the *Peoria Transcript* of Dec. 17, 1873. Addresses were made by two Bishops and two laymen. How this has progressed, see "Peoria," i. Dec. 17, 1873 : Feb. 18, 1874 ; March 18 ; July 29, 1874.

## CHAPTER XI.

### PRINCIPLES OF THE R. E. C.

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CONTENTS:—(1). *The R. E. C. is mainly a separate organization of the Old Evangelicals of the P. E. C.*—(2.) *Declaration of Principles of the R. E. C. in 1873.*—(3, 4.) *Changes in Common Prayer Book in 1874.*—(5 to 7.) *Philadelphia Declaration in 1867.*—(8). *Revision of the Prayer Book in 1867.*—(9 to 12.) *Proceedings of Old Evangelicals and union with Presbyterians in 1867.*—(13). *Separation threatening in 1868.*—(14). *Chicago Protest and Call in 1869.*—(15). *Chicago Conference in 1869.*—(16 to 20). *Sympathy for Rev. Chas. E. Cheney on his suspension (May 13, 1871).*—(21, 22). *Changes.*—(23.) *The three Evangelical Societies in 1874.*—(24). *Old Evangelicals ; where found before the inauguration of the R. E. C.*—(25). *Old Evangelical Clergymen of the P. E. C. now in the R. E. C.*—(26). *List of Clergy of the R. E. C.*—(27). *Call and Declaration of the R. E. C. compared.*—(28.) *Preparations to organize.*—(29). *Declaration irrevocable.*—(30 to 35). *Action of Committees and General Council.*—(36). *Revision very conservative.*—(37). *Free Church of England.*—(38 to 41). *Secular Press state facts, but criticise.*—(42). *Some others give false and distorted statements.*—(43). *Episcopacy.*

#### 1st Section.

(1) The R. E. C. is a separate organization of the “ Old Evangelicals who carried the Evangelical banner so nobly ” in the P. E. C. (iii. Oct. 31), with the addition of those of other denominations who entertain the same views, but did not form a part of the Evangelical schism when “ fighting ” against the Romish schism in the same Church. This is proved by comparing the Call to organize (ix.) and the Declaration of Principles (xi. 2), and the revised Prayer Book (xi. 3, 4, 27 to 36), with the action of the Evangelicals as related in this chapter (xi. 5 to 26), and with the reasons given for leaving the P. E. C. recorded as “ Low Church ” in Chapter III, and other expressions of Low Church opinions in Chapter III. (xii. 58). This cannot be proved by direct reference to written documents. The fundamental Declaration of Principles of the R. E. C. is a written document analogous to the Constitution of the U. S. A. But the principles of the P. E. C. and of Ch. Eng. are analogous to the Constitution of Great Britain, and to the common law of that country, and of the U. S. A., *not written* out systematically, but depending upon legal decisions (*i. e.*, Judicial Legislation) and upon precedents. We have documentary evidence to prove that the fundamental doctrines which legally bind the P. E. C. are the same as the doctrines of Ch. Eng. at the time of the separation (xii. 25, 26). We have documentary evidence to prove that the term “ Protestant ” in the “ Protestant Church of England as by law established,” signified nothing more than “ a protest ” against the political supremacy of the Pope (xii. 12 to 24).



**1st Section.**

Consequently that is all that the same term signifies in the P. E. C., and Episcopal Protestants may legally hold every doctrine of the Church of Rome, excepting the political supremacy of the Pope, and the Old Catholics are thoroughly "Protestant" in the Anglican sense of that word. Non-Episcopal Churches apply to doctrine the term Protestant, and in that sense the Old Evangelicals were the Protestants in the Pan-Anglican Church. To prevent this confusion in terms, those who are far enough advanced to desire the utmost limit allowed by law, call themselves "Anglo-Catholics"; and to prevent the same confusion in terms, those Episcopalians who are Protestants in the Non-Episcopal sense are here called "Old Evangelicals." Each has legally the same right in the Pan-Anglican Church. The Anglo-Catholics have control. A portion of the Old Evangelicals have quietly retired to form a new organization, and have thus abandoned all their legal rights to the Church property which belonged in common to the Anglo-Catholics and the Old Evangelicals. This is my present opinion drawn from the analysis in this work. Several years ago, I maintained in print that Trinity Church, New York, had misapplied old trust funds. In consequence of the changes in that parish, I have not been in Trinity as a *church* for many years, although I never sold the pew occupied by me from my childhood, and for which I paid \$400 (xvi. 1). I did more work and spent more money than any other individual for St. John's Church in Passaic, and I have not entered that church since Oct. 30, 1873. Neither of these churches would have had their present property had their present status been expected, and these are only examples of a general rule (xii. 49-52). Consequently (ii. Dec. 16, 1874, B. A.), I used this expression: "This signifies that the Low Church clergy and laity may be driven out of the P. E. C. by High Church excesses and robbed of their Church property, and then abused for leaving." I now think that the Anglo-Catholics can legally hold all the property as long as they do not acknowledge the supremacy of the Pope, and therefore there has been no "robbery." But in Geneva, Switzerland, Father Hyacinthe refused to use the cathedral, saying that although it was theirs according to law, it belonged by right to the Ultramontanes, who had built it (i. Nov. 18, 1874, St. John's; iii. March 25, 1874, Parties; April 8, Parties; June 11, Comprom.; July 9, St. Alb.; Aug. 19, Cheney; Oct. 19, Cath.; Oct. 26, De Koven; Nov. 11, Ch. Eng.; Nov. 25, Sacer.; Feb. 17, 1875, Ch. Eng.; Feb. 27, De Koven and Bp. Albany; March 10, Ch. Eng.; March 17, do.; xii. 12 to 59.

(2) **Declaration of Principles** of the R. E. C., adopted as the Irrevocable basis of Organization on Dec. 2, 1873:

"I. The Reformed Episcopal Church, holding 'the faith once delivered to the saints,' declares its belief in the Holy Scriptures of the Old and New Testaments as the Word of God, and the sole Rule of Faith and Practice; in the Creed, commonly called the Apostles' Creed; in the Divine institution of the Sacraments of Baptism and the Lord's Supper; and in the doctrines of grace substantially as they are set forth in the Thirty-nine Articles of Religion.

"II. This Church recognizes and adheres to Episcopacy, not as of Divine right, but as a very ancient and desirable form of Church polity.

"III. This Church, retaining a Liturgy which shall not be imperative or repressive of freedom in prayer, accepts the Book of Common Prayer, as it was revised, proposed, and recommended for use by the General Convention of the Prot-

## 2d Section.

estant Episcopal Church, A. D. 1785, reserving full liberty to alter, abridge, enlarge, and amend the same, as may seem most conducive to the edification of the people, 'provided that the substance of the faith be kept entire.'

"IV. This Church condemns and rejects the following erroneous and strange doctrines as contrary to God's Word:

"*First.* That the Church of Christ exists only in one order or form of ecclesiastical polity.

"*Second.* That Christian ministers are 'priests' in another sense than that in which all believers are a 'royal priesthood.'

"*Third.* That the Lord's Table is an altar on which an oblation of the Body and Blood of Christ is offered anew to the Father.

"*Fourth.* That the Presence of Christ in the Lord's Supper is a presence in the elements of bread and wine.

"*Fifth.* That Regeneration is inseparably connected with Baptism."

xi. 27, 29; xvi. 1 to 29; xx. 1.

## COMMON PRAYER BOOK OF THE R. E. C.

(3) "The comparison of Prayer Books, by a Presbyter of the R. E. C." (Rev. Marshall B. Smith), in a pamphlet of 48 pages, gives all the details of differences between the service books of the P. E. C. and the R. E. C.

(4) But for present purposes take the general statement of the "Position of the R. E. C., by Herbert B. Turner," extracted from the pamphlet of 9 pages, viz. :—"Let us now examine the Liturgy by which these principles are set forth and inculcated, and the changes which have been made in the Book of Common Prayer.

"Adopting the Prayer Book of the Protestant Episcopal Church as a basis, the new Church has made the following changes :—The word 'priest,' wherever it occurs in the Rubrics, has been changed to 'minister.'—After the opening sentences, special texts have been introduced for use on Christmas, Easter, Good Friday, and other days.—The 'Absolution,' as it is termed in the Protestant Episcopal book, is changed into a prayer. The assertion that 'God hath given power and commandment to His ministers to declare and pronounce to His people, being penitent, the absolution and remission of their sins,' is omitted, because it is not believed to be true.—The Canticle, 'O, all ye works of the Lord,' from the Apocrypha, being rarely used, and of doubtful expediency, is omitted.—The words, 'He descended into hell,' which were inserted in the Apostles' Creed in the seventh century, are omitted from the text, permission being given to the minister to use them at his option.—The Nicene Creed remains unchanged, but its latter clauses, so constantly a burden to tender consciences in the Protestant Episcopal Church by reason of the use made of them by Ritualists and Romanists, are explained by the following note: 'By *one Catholic and Apostolic Church* is signified *The blessed company of all faithful people*, and by *One Baptism for the remission of sins*, the *Baptism of the Holy Ghost*.'—A slight verbal change is made in the prayer for all in civil authority.—The Litany remains unchanged except by the insertion of one more petition: 'That it may please Thee to send forth laborers into Thy harvest.'—It will be seen that the structure of the Morning Service remains unchanged, and the alterations in it are slight."

"The Evening Service is modified in the same particulars, while an additional ser-



**4th Section.**

vice, compiled from different portions of the Prayer-Book, is added, for those who prefer more variety of form.—Coming now to the Communion Office, we find that the language of the Commandments is that of the King James' version, and indeed the same is true of almost all texts used in the services. An invitation to the communion is inserted, and its use, in the following language, made obligatory: 'Our fellow-Christians of other branches of Christ's Church, and all who love our Divine Lord and Saviour Jesus Christ in sincerity, are affectionately invited to the Lord's Table.'—In the exhortation to those about to communicate, the words 'So is the danger great if we receive the same unworthily,' are omitted. All allusions to 'Holy Mysteries,' 'eating the flesh and drinking the blood,' etc., are also erased.—The minister is directed to say to all the communicants around the table, 'The body of our Lord Jesus Christ, which was given for you, preserve your bodies and souls unto everlasting life,' and then when delivering the bread to each, 'Take and eat this *bread* in remembrance that Christ died for thee, and feed on Him in thy heart, by faith, with thanksgiving.' A like change is made in delivering the cup.—The order of the Church of England Prayer-Book, by which a large portion of the prayer is used after the elements are distributed, is restored.—The Communion Office, as now presented, is a work of great time and care, and of earnest, prayerful thought. It is believed to be completely in accordance with the views of the sacrament as entertained by all Evangelical Christians.—The same great principles have governed the revision of the Baptismal Office. Children are to be presented by their parents when practicable, and one at least of the persons presenting them must be a communicant of some Evangelical church.—There is nothing in this service which can be construed into a consecration of the water, no prayer that it be sanctified 'to the mystical washing away of sin.'—In the exhortation, after the reading of a portion of the tenth chapter of St. Mark, appears the following passage: 'Doubt ye not therefore, but earnestly believe, that He who now sitteth on the right hand of the Majesty on high is the same tender Saviour, who, in the days of His sojourning upon earth, so lovingly regarded little children. Wherefore, being thus persuaded, of the good-will of our Saviour towards all infants, and not doubting that He favorably alloweth the dedication of this infant unto Him, let us faithfully and devoutly call upon Him in its behalf, and say,' etc., etc.—The words, 'Seeing, dearly beloved, that this child is regenerate,' etc., are omitted, and a short prayer substituted.—Some alterations are made in the order of confirmation, and a note is added, that members of other churches, uniting with this Church, need not be confirmed, except at their own request.—The form for the solemnization of matrimony is but little changed. The parties are pronounced husband and wife, and the allusion to Isaac and Rebekah is omitted, in deference to the wishes of many who fail to see the propriety of inculcating on a newly-married pair the example of Orientals, of whom we know little except a gross and cruel deception practiced by a wife on her aged husband.—In the Burial Service special provision is made for the case of a child, and an alternative lesson is introduced from the story of Lazarus.—The sentence, 'Looking for the general resurrection in the last day, and the life of the world to come, through our Lord Jesus Christ,' being sometimes inappropriate, is changed to read as follows: 'Awaiting the general resurrection in the last day, and the appearing of our Lord Jesus Christ.'—A new form is introduced for the public reception of presbyters from other ecclesiastical bodies, and in

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the consecration of bishops and ordaining of presbyters the words, 'Receive the Holy Ghost,' and 'Whosoever sins thou dost remit,' etc., do not appear.—No provision is made for the celebration of Saints' Days.—Such, then, are the principal changes by which it is sought to eliminate from the Prayer Book the germs of Romish error which the compromises of the Elizabethan age have transmitted to us.—The new Church claims to have set forth a thoroughly Protestant Liturgy."(xii. 12 to 24.)

(5) **Philadelphia Declaration**, adopted Nov. 5, 1867. The *Protestant Churchman* of Dec. 12, 1867, has the following: "Declaration of certain clergy and laity of the Protestant Episcopal Church. The subscribers to the following declaration, deeply moved by what they believe to be the present dangers of our beloved Church, in the open and secret tendencies which exist in it to conformity with the Church of Rome, and humbly trusting in the guidance and blessing of the Holy Spirit, would make this statement of their views and feelings for the purpose of mutual encouragement and support. The essential spirit of these tendencies is an entire subversion of the Protestant and Evangelical character of our Reformed Church. It transforms the ministry of the Gospel into a priesthood, Baptism into a magical rite, the Lord's Supper into the sacrifice of the Mass, Evangelical liberty into bondage to manifold observances and ceremonies, and the One Church of Christ, 'the blessed company of all faithful people,' into the body of those who recognize and conform to a mere sacerdotal system. These tendencies, already far advanced in England and this country, are materially aided by a subtler and less clearly pronounced sacerdotalism, which finds expression amongst us in the exclusive view of the Episcopal Church, in unscriptural conceptions of the sacraments, in superstitious ideas of the power of the ministry, and in a legal rather than evangelical view of the Christian life. The influence of these tendencies we believe to be eminently injurious to our Church by the reasonable prejudice which they excite; fatal to the performance of the great mission of our Church in this land, by their contrariety to true liberty and true progress of the age, dangerous to souls by their hiding of the free grace of the Gospel, and dishonorable to Christ by their substitution of human mediatorship in the place of the 'one Mediator, Jesus Christ.' Under a deep sense of our responsibility, we ask ourselves what, in this crisis, it is our duty to do? In the first place, we feel compelled to affirm, that in many of the pulpits of our Church, another Gospel is preached which is not the Gospel of Christ. The Church needs to be awakened to its peril. A paramount duty is imposed upon our clergy and our missionary organizations to see that, so far as they are able, the pure Word of God shall be preached everywhere in our land. We cannot yield this liberty to any claim of territorial jurisdiction, and we hereby express our sympathy with the resistance which is made in this respect to the attempted enforcement of false constructions of Canonical law. We believe also that the present crisis of Protestantism demands a higher degree of sympathy and co-operation among the various evangelical bodies into which we are divided. An exclusive position in this respect we hold to be injurious to our own Church, and inconsistent with our history and standards, as well as with the spirit of the Gospel. In the case of those 'chosen and called' to the work of the ministry by those 'who have public authority given unto them in the congregation,' and manifestly blessed in their labors by the Holy Ghost, we believe that we cannot withhold our recognition of the validity of their ministry, without imperiling the interest of evangeli-



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cal religion, 'despising the brethren' and doing 'despite unto the spirit of grace.' In this matter also we express our earnest sympathy with the resistance which is made to those false interpretations of Canonical law, by which this recognition and fellowship would be restrained. This statement of our views is made under a full sense of any responsibility which it may involve. The love and devotion which we bear to our Church, and the allegiance which we owe to Christ, will not allow us to hesitate. With kindness and charity for all who differ from us, imposing no burden on the consciences of others, as we are unwilling to submit to any imposed upon our own, we claim only that in the Church of our dearest affection, it is our inalienable privilege to be true in these respects to our sense of duty to God. . . . .(xii. 40 to 42.)

(6) This is signed by the following clergymen, omitting the laymen, viz.: Richard Newton, D.D., John Cotton Smith, D.D., John S. Stone, D.D., S. H. Tyng, D.D., C. M. Butler, D.D., L. W. Bancroft, D.D., H. Dyer, D.D., E. H. Cutler, D.D., Samuel Cutler, Charles W. Quick, Marshall B. Smith, Stephen H. Tyng, Jr.

(7) Continued, Jan. 23, 1868, omitting laymen: viz., W. A. Newbold, Samuel Clements, Geo. Bringhurst, Edward Meyers, J. W. Bonham, J. E. Homans, J. H. C. Bonté, Edward Anthon, S. H. Boyer, J. H. Jenks, Jr., W. Dymond, W. H. Neilson, J. H. Kedzie, G. E. Thrall, H. H. Morrell, G. L. Platt, W. M. Postlethwaite, G. W. Ridgely, J. P. Hubbard, A. M. Morrison, R. Heber Newton, J. G. Ames, D. H. Greer, Francis E. Arnold, C. E. Cheney, J. A. Jerome, J. F. Blake (now J. B. Faulkner), H. L. Badger, W. Hyde, W. C. French, S. J. French, Abbott Brown, Ch. H. Tucker, J. A. Aspinwall, J. N. Stanger, H. D. Ward, J. Morsell, D.D., L. C. Newman, Ch. Higbee, N. L. Briggs, R. L. Chittenden, H. M. Stuart, J. Eastburn Brown, Geo. Howell, R. J. Parvin, Jas. Pratt, D.D., R. C. Matlack, D.D. Smith, S. Cowell, J. L. Maxwell, Geo. B. Allen, A. M. Wiley, W. N. McVicar, T. A. Jaggar, L. Luquer, G. F. Bugbee, S. B. Simes, W. T. Sabine, A. Shiras, T. Burrows, E. Anthon, B. B. Leacock, F. S. Rising, J. Cromlish, M. Gallagher, E. B. Benjamin, C. W. Quirk, B. McGann, S. R. Weldon, W. G. Hawkins, D. R. Brewer, T. F. Caskey, J. Rambo, G. Z. Gray, G. Slatterly, H. R. Smith, W. B. Bodine, W. S. Langford, W. W. Farr. Then the note, "A further list will be furnished hereafter." But none such has been found. The Rev. J. Howard Smith, once Editor of the *Protestant Churchman*, was doubtless one of the signers. We find additional names in the following proposed

(8) **Revision of the Prayer Book**, Nov. 8, 1867, reported in the *Protestant Churchman* of Nov. 14, 1867: Editors—Rev. N. H. Schenck, D.D., Rev. John Cotton Smith, D.D., Rev. M. B. Smith: viz., at a meeting of the Evangelical Societies of the P. E. C. in Philadelphia, Nov. 8, 1867: *Whereas*, There are many among us who have serious conscientious difficulties in regard to certain expressions in the Book of Common Prayer, especially in the Baptismal Office; and, *Whereas*, there is reason to suppose that many are deterred by these difficulties from entering our communion and ministry; in view of these and other considerations, therefore, *Resolved*, That a Committee, consisting of ———, be appointed, and is hereby appointed, to consider and report upon the whole subject of the Revision of the Book of Common Prayer. On motion, the blank was filled with ten, and the following were chosen by resolution as the Committee: Rev. F. M. Whittle, D.D., Rev. A. H. Vinton, D.D., Rev. John S. Stone, D.D., Rev. C. W. Andrews, D.D., Rev. Richard Newton, D.D., Rev. Clement M. Butler, D.D., Rev. Samuel Cutler,

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Rev. W. R. Nicholson, D.D., Rev. L. W. Bancroft, D.D., Rev. John Cotton Smith, D.D."

(9) Also, the following names of the Old Evangelicals who took part in the above proceedings, and on Nov. 8, 1867, as reported in the *Protestant Churchman*, of Nov. 14, 1867. The meeting was held in the Church of the Epiphany, Rev. Dr. Newton presiding. Addresses were made by Bishop Eastburn, Rev. T. F. Fales, Rev. Asa Dalton. Then Bishop McIlvaine, President of the E. K. S. in the chair. Secretary, Rev. Dr. Dyer; sermon by Rev. Dr. Cook, Declaration (xi. 5) presented by Rev. Dr. John S. Stone. Addresses on Missions by Rev. Messrs. Edward Anthon, H. H. Morrell, Sec. Bd. For. Miss.

(10) "At this meeting, at the suggestion of the Rev. R. Heber Newton, . . . prayer was offered for . . . the National Convention of Presbyterian Churches in America, then assembled." . . . xv. 1 to 12.

(11) At the Communion, Bishops McIlvaine, Lee, Eastburn, Johns, and Stevens, Dr. Stone. Addresses by Bishop McIlvaine and by Bishop Johns. . . . Meeting of Am. Ch. Mis. Soc., Jay Cooke, president. Rev. Edward Anthon, Sec. . . . Hon. John N. Conyngham elected president. Bishop Eastburn, offered a resolution. Addresses by Rev. C. E. Cheney, Rev. A. M. Wylie, Bishop Eastburn, Rev. Dr. Newton, Rev. Dr. J. Cotton Smith. Benediction by Bp. McIlvaine. For increase of the ministry, prayer by Rev. Dr. L. W. Bancroft. Address by Rev. Dr. M. Meier Smith. Benediction by Rev. T. F. Fales. Meeting of E. E. S., Jay Cooke, President; Sec. Rev. Rob. J. Parvin. Addresses by Rev. S. A. Clark, Bp. Eastburn, Rev. Drs. Howe and Claxton, Rev. Mr. Lounsbury.

(12) "During the meeting a delegation was announced . . . from the Presbyterian National Convention, consisting of Rev. Messrs. H. B. Smith, D.D., J. M. Stevenson, D.D., and Elders Drake and Carter. . . . to convey . . . salutation." (xv. 1 to 12.) Education Society, Rev. J. Parvin read report. Addresses by Rev. Dr. Nicholson, Bp. Stevens, Rev. Phillips Brooks. Dismissed by Bishop Lee. Collation, Dr. Newton in the chair. Addresses by Hon. N. Conyngham, Rev. Messrs. Dr. J. E. Grammar, S. Clements, Dr. H. N. Bishop, S. A. Clark. Benediction by Bishop McIlvaine. On Friday morning the Declaration (xi. 5) was adopted omitting the Prayer Book (xi. 8.) and signed by a large number, Rev. Prof. Bancroft in the chair. Then adjourned to visit the Presbyterian delegates (xv. 1 to 12). Then returned, and Stewart Brown in the chair. Declaration again approved. Rev. S. H. Tyng, Jr. . . . resolution of thanks to "the *Episcopalian* and *Protestant Churchman* for the fearless defense . . . of the principles in this Declaration." Rev. Mason Gallagher, resolution of thanks to the Bishop of Iowa, "for the bold, timely, and just testimony . . . against the fearful inroads of error and apostasy in our mother Church in England."

(13) **Separation in 1868.** The *Southern Churchman* of Nov. 19, 1868, in its leader says: "Does any one wish to see brethren and friends . . . forced . . . either to forsake the Church of their love, or else set up another organization? . . . The Church of England could have prevented both the Puritan and Methodist schisms if she had chosen. Shall we not learn wisdom? Can it be that all history is written for us in vain? We are conservative. . . . The Prayer Book suits us. . . . But if there be brethren who cannot see as we do, should their conscientious scruples be *utterly* ignored, and they told, if the Church does not suit them, they can leave it?"



## 13th Section.

This was told the Puritans and they left. This was told the Methodists and they left." ..... iii. Oct. 31 ; Beach.

(14) **Chicago Protest** of Feb. 18, 1869: "Be it known to all men that we the undersigned, Presbyters of the Protestant Episcopal Church of the United States of America, moved as we humbly trust, by a becoming sense of duty to God, to the Church whose ministers we are, and to our own souls, and solemnly remembering the vows we took in Ordination to 'be ready with all faithful diligence to banish and drive away *from the Church* all erroneous and strange doctrines contrary to God's word, and to use both public and private monitions, as need shall require, and occasions shall be given,' We, the Presbyters aforesaid, satisfied by evidence, to us incontestible, that GREAT PERIL now exists to the purity of the *faith and worship*, not only of the Mother Church of England, from which some of us derive our Orders, but also of the Protestant Episcopal Church, and that a scheme exists to undermine the Scriptural foundation of these Churches, on the specious plea of a 'revived Catholicity,' do now and hereby in this formal instrument enter our solemn PROTEST against all teachings, innovations, machinations, and devices that are employed for *unprotestantizing* the Protestant Episcopal Church, corrupting her doctrine, debasing her worship, and overturning her long-established rites, ceremonies, and usages. And the undersigned Presbyters, together with the laymen whose names are hereunto appended, as assenting and confirming, do furthermore solemnly PROTEST against the doctrines and teachings of the following passages, extracted from the printed and published writings of their respective authors—men prominent by position in the Protestant Episcopal Church: 'In the *Regeneration by holy Baptism*, in the spiritual and *ineffable* presence of our Lord in the Eucharist, with the *Mystical Nutriment* through His Body and Blood, as well as in the definition of the Sacraments, generally there is VIRTUAL CONCURRENCE in the accepted standards of the historical Churches, Eastern, Western,' '(or Roman),' 'and Anglican.' 'In addition to this *substantial agreement in Orders, Creeds, and SACRAMENTS*, the *rite* of Confirmation,' etc. [The Convention address of Bishop Whitehouse, 1868, page 29]. 'Besides the two Sacraments of the highest order, there are other inferior rites *having the same nature*, but not necessarily in the same way; among these are Confirmation, Matrimony, and Holy Orders, in all of which they are an outward sign AND an inward grace': '1st, The sign, called Sacramentum, bread and wine, simple elements of daily sustenance. These remain in their proper substance after consecration, retaining their proper nature, and yet *they* undergo a MYSTICAL CHANGE, *whereby they become the forms under which Christ is present.*' 2d, The thing signified, called Res., the Body and Blood of Christ: His glorified humanity, which *after a manner inexplicable and without a parallel in the range of our knowledge*, becomes present after consecration, not bodily or physically, according to the laws of material or carnal bodies, but supra-locally, hyperphysically, and spiritually in some way believed in by the Church, but known only to God' ['Manual of Instruction for Confirmation Classes,' by Rev. Dr. Dix, pages 41 and 53].—'Question: How do we become partakers of the nature of the second Adam? Answer: By our New Birth in Holy Baptism. Quest.: What then begins the Christian life? Ans., Holy Baptism. Quest.: What is the second great step in the Christian life? Ans., Confirmation. Quest.: What is the third? Ans., The Holy Communion. Quest.: What is the fourth? Ans., Death. Quest.:

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What two titles has the Church given to the Blessed Virgin Mary? Ans., She is called the Bringer forth of God, and the Ever Virgin Mary. Quest.: How do you receive forgiveness for sin after Baptism? Ans., By Absolution and the Holy Communion. Quest.: Into how many divisions is Everlasting Life divided? Ans., Into that which is begun here on earth in the Church, and through the Sacrament, etc. [Rev. Dr. De Koven's 'Catechism on Confirmation,' pages 72 and 82]."

"We solemnly declare that, in our judgment, the preceding extracts *are not in harmony* with the doctrines and principles of the Protestant Episcopal Church, but directly the reverse, in many particulars, of the teaching of the Articles, Liturgy, and Homilies—the very reverse of the principles in defense of which many of the Bishops and other dignitaries of our Mother Church endured the fires of martyrdom. And we furthermore declare it our fixed purpose and intention under God, to do what in us lies towards the freeing of this, our beloved Church, from the domination and perpetuation of such sentiments and doctrines. And for the integrity of our present action, we appeal to the Great Searcher of Hearts, and for our vindication, to the candid judgment of all honest, thinking Christian men, and more especially to that of the members of our own Protestant Episcopal communion.—Chicago, Ill., Feb. 18, 1869." This is signed by the following clergymen: W. H. Cooper, D.D., H. N. Powers, D.D., CHAS. EDWARD CHENEY, J. A. Russel, Samuel Cowell, H. W. Woods, with their charges. Also, by the following laymen, of whom thirteen are Wardens or Vestrymen—all, as well as the clergymen, in the Diocese of Illinois, viz.: "Alex. G. Tyng, Matthew Griswold, Gurdon S. Hubbard, William Hanley, M.D., James Cockroft, John H. Kedzie, A. Hesler, Hiram Norton, C. H. Jordan, S. Johnston, David B. Lyman, George A. Sackett, Henry C. Smith, J. J. Richards, E. G. Wolcott, Albert Crane, J. N. Staples." "The foregoing PROTEST, with the names thereunto appended, was sent to a few of the clergy, with a request to know whether they would sign it, and whether they would approve of a call for a meeting in Chicago in June next, of the Evangelical Clergy and Laity of our Church for the purpose of discussing topics connected with the PROTEST, and transacting such other business as, under the circumstances, may then be deemed expedient. Only five unfavorable replies have been received. The clergy, whose names are hereunto annexed, have heartily approved the Protest, and expressed a wish for the meeting in June, and, so far as possible, have agreed to be present." Then the following—all Revs.: "Lewis P. Clover, D.D., B. F. Noakes, J. Rambo, Charles W. Quick, D. R. Brewer, W. R. Stockton, Chas. B. Stout, J. Rice Taylor, B. F. Taylor, Wm. R. Woodbridge, W. C. French, Edward W. Peet, D.D., Benjamin Hartley, W. F. Lhoyd, Samuel Cutler, John A. Jerome, Stephen H. Tyng, R. H. Williamson, Joseph H. Clinch, James B. Britton, Wm. V. Bowers, James McElroy, D.D., A. Dalton, Theodore Irving, LL.D., F. B. Nash, Geo. Z. Gray, C. E. Butler, Alex. Jones, D.D., Henry M. Stuart, J. Crocker White, E. W. Appleton, S. R. Weldon, S. H. Boyer, Wm. Wright, D. H. Deacon, Wm. J. Ellis, F. D. Haskins, E. H. Canfield, D.D., W. W. Spear, D.D., T. F. Caskey, Geo. E. Thrall, N. N. Cowgill, Mason Gallagher, Wm. M. Ross, John P. Hubbard, R. W. Oliver, Henry Dana Ward, Samuel A. Clark, Thomas Duncan," with their residences. [And the name of Charles E. Cheney signed to this document, may account for the relentless spirit with which he was pursued by Bishop Whitehouse.]



**Section 14½.**

(14½) **A Call to Meet in Chicago** on June 16, 1869, dated April 19, 1869, was sent in a printed circular signed by four laymen: "Gurdon S. Hubbard, George A. Sackett, John H. Kedzie, and Albert Crane—*Committee on Invitation*." They say: "....A powerful party dominant in the Councils of the Church....is not only devoid of sympathy with the Protestant spirit of the age, but in many cases hostile to its aims, principles, and institutions....a desire to affiliate with the corrupt Roman and Greek Churches. A sacerdotal system....The doctrine of Justification perverted. The efficacy of the Sacraments is strained to forms of gross and superstitious error. Transubstantiation is almost baldly taught. The Confessional finds its apologists and advocates. Puerile and cumbersome ceremonies....The pulpit is made the vehicle of priestly claims....Co-operation with other Protestant bodies is opposed and ridiculed....Every month witnesses the extension of the Sacramental theory among the clergy, the audacity of the propagandists of Ritualism, and the tightening of the bonds of Evangelical Churchmen....Some distinguished for their piety and usefulness are leaving the fold, and others are on the eve of such a step, if not soon afforded relief, will accept the only alternative," etc.

(15) **Chicago Conference**, June 16-17, 1869, as reported in the *Chicago Tribune* and *Times* extracts. Officers—*President*, Hon. Felix R. Brunot, of Pittsburgh. *Vice-Presidents*, Rev. Dr. Richard Newton, of Pa.; Gurdon S. Hubbard, of Chicago; Rev. Dr. Andrews, of Va.; Col. B. Ayerigg, of N. J.; Judge Miller, of Wisconsin; John J. Hewitt, of Michigan. *Secretaries*, Rev. C. W. Quick, of Philadelphia; Rev. N. N. Cogswell, of Ky.; Rev. J. L. Smith. *Committee on Resolutions*, Rev. Dr. Newton, of Pennsylvania, Chairman; Rev. Dr. Andrews, of Va.; Rev. Mr. Clements, of Ohio; Rev. M. Gallagher, of N. J.; Rev. Dr. Cooper, of Ill....Rev. Dr. Newton, from the Committee on Resolutions, submitted the following: *Resolved*, As the sense of this Conference, that a careful revision of the Book of Common Prayer is needful to the best interests of the P. E. C. *Resolved*, That all words and phrases seeming to teach that the Christian ministry is a priesthood, or the Lord's Supper a Sacrifice, or that Regeneration is inseparable from Baptism, should be removed from the Prayer Book." The resolutions were adopted unanimously.

xii. 47, 48.

(16) **Sympathy for Rev. Chas. E. Cheney**, May 13, 1871. The following is copied from one of the original printed circulars, sent to me by Bishop Cheney, in answer to my request for information, viz.:

"To the Rev. Charles E. Cheney: Rev. and Dear Brother—We, the undersigned clergymen and laymen of the Protestant Episcopal Church, hearing with much sorrow of your trial and sentence to punishment, for having on certain occasions omitted specified words in the use of the Offices appointed for 'Common Prayer, and the administration of the sacraments and other rites and ceremonies of the Protestant Episcopal Church,' do hereby assure you of our sympathy, and of our undiminished affection and respect. We hold that the obligation of individual conscience, guided by the Word of God, and the just claims of Christian expediency, are to be maintained and regarded as a just and proper obedience to God, as well as the exercise of the indisputable right and duty of man, in ministering any offices appointed for public or private worship, by ordinances or rules which are of human origin, and established by man's authority. We believe that the determination to

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teach nothing 'but that which you shall be persuaded may be concluded and proved by the Scripture,' while faithfully adhering to the Creeds and Articles of Faith established by the Church, is consistent loyalty to this Church, and is demanded by the vows of ordination, even when leading to such action as that with which you have been charged in the trial of which we have spoken. Accordingly we maintain your right to such decision and action as that for which you have been punished by an ecclesiastical sentence, as a right which many others of the clergy of the Protestant Episcopal Church, experiencing similar difficulties, have habitually exercised. We feel that it would indeed be a sad day for the Protestant Episcopal Church if it should authoritatively declare that no verbal deviation from any of its prescriptions, on the part of those who are true to its formularies of faith, is to be tolerated under any stress of conscience or circumstances of expediency whatever. Praying that God may guide and comfort you in your perplexities and sorrows, and that your ministry for Christ may ever be as blessed as it has hitherto been, we remain, yours fraternally."

(17) Then follow 12 printed names without their titles, which are now added as far as known: "S. H. Tyng, D.D., H. Dyer, D.D., Sec. E. K. S., John Cotton Smith, D.D., Wm. T. Sabine, Wm. S. Langford, B. B. Leacock, D.D., W. H. Reid, Abbott Brown, John Crocker White, William Hyde, T. F. Caskey, George Z. Gray." Then the note: "Please sign and collect signatures, and return speedily to either of the last two of the above gentlemen, 2 Bible House, New York. On the 13th of May all signatures then received will be sent to Mr. Cheney."

(18) The following names are now copied by me from the manuscript signatures, with the addition of their positions; and of clergymen only, reserving the laity for (xi. 20): "R. C. Matlack, Sec. Ev. Ed. Soc.; Dr. S. A. Clark, late of Elizabeth, N. J.; Dr. Kingston Goddard, of Staten Island; Prof. John S. Stone, D.D., of Cambridge Theol. Sem.; Professors J. J. McElhinney, S. A. Bronson, D.D., A. Blake, Morris A. Tyng, of Gambier Theol. Sem.; Dr. Julius E. Grammar, of Baltimore; Dr. Richard Newton, of Philadelphia; J. S. Bush, of San Francisco; Washington Rodman, of Philadelphia; J. S. Copley Green, of Mass.; Abbott Brown and J. A. Aspinwall, of New York;" as given by Dr. Hopkins. Also the following: "J. Howard Smith, S. H. Tyng, Jr., New York; Samuel Cutler, Mass.; H. H. Morrell, D.D., Ohio (former Sec. Bd. For. Miss.); Asa Dalton, Maine, (once editor of *Christian Times*); Thos. A. Jaggar, Phila.; Chas. W. Quick, (editor of *Episcopalian*); W. H. Munroe, Penn.; W. I. Johnson, Iowa; J. Rambo, Iowa; Peter A. Jay, N. Y.; W. B. Bodine, N. Y.; John A. Jerome, Pa.; R. H. Williamson, Pa.; A. H. Morrison, Pa.; J. Newton Stanger, Del.; G. L. Platt, N. Y.; E. W. Peet, D.D., Mass.; Charles Stewart, Kansas; C. B. Stout, Iowa; L. N. Freeman, Mo.; D. D. Smith, N. Y.; N. Neilson McVickar, N. Y.; E. F. Remington, N. Y.; J. C. Fleischacker, N. Y.; N. C. Pridham, Md.; H. H. Morrell, Ohio; Chas. H. Tucker, N. Y.; J. E. Homans, N. Y.; J. S. Brown, N. J.; George E. Thrall, N. Y.; W. Huckel, N. Y.;" W. H. Neilson, Jr., Pa.; J. P. Hubbard, R. I. (who was tried xii. 41, 42); O. W. Landreth, Pa.; W. M. Postlethwaite, N. Y.; J. G. Ames, N. Y.

(19) The above all signed the document. Then A. B. Hard, Pa., and J. H. McMechin, Va., are sent by C. W. Quick, who says he is authorized to send these names. Then signed to the original document is R. Heber Newton, together with



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“Kingston Goddard,” and a note in pencil mark, “Mr. Newton afterwards by letter withdrew his name.” This completes the list of clergymen.

(20) **Laymen.** In the same package is a list of laymen which is here copied without verification, and that is doubtless a correct list of the names omitted when verifying the list of the clergy. They are here arranged by States. This list is headed, “Laymen, nearly all Wardens and Vestrymen of Churches.”—*New York*: Stewart Brown, James M. Brown, Henry Bowers, Thos. O. Farrington, E. S. T. Arnold, E. G. Ludlow, C. S. Cozzens, A. Munk, Jas. R. Davis, Isaac McGuire, Wm. Davis, W. H. Small, Geo. F. Wilson, Robert Dawes, H. R. Beesey, A. F. Seward, John McNabb, B. C. Wetmore, Frank L. Moore, J. B. Daniell, C. J. Schlegel, G. T. M. Davis, A. G. Norwood, J. D. Fitch, S. Hand, E. C. Bogert, J. T. Young, J. R. Lawrence, J. W. Blatchford, G. L. Sabine, A. Forbes, E. H. Allen, C. B. Stockwell, Wm. Graydon, J. S. Day, L. A. Robertson, J. A. Slipper, G. A. Booth, H. Dalley, D. C. Winslow, Geo. Self, E. Keat, James Neir, B. C. Townsend, J. A. Perry, N. A. Perry, Henry Purdy, N. Beichall, J. J. Crane, Edgar Williams, Thos. N. Faite, Jr., H. Smith Brown, Chas. V. Faile, Thos. H. Messenger, H. G. Hadden, J. S. Warner, Adon Smith, Jr., S. W. Torrey, B. W. Greene, A. F. Warberton, C. C. Hastings.—*From New Jersey*: J. P. Pennington, E. K. Miller, Jno. Rutherford, Jas. D. Orton, Silas Merchant, J. H. Allison, F. R. Wilkinson, O. W. Blackfair, S. K. Wilson, Chas. Hewitt, Earl English, U. S. N., Joseph Little, Dan'l Phillips, John Moore, H. G. Scudder, Jos. Reeves, T. Abbott, J. K. Freese, Chas. S. Olden, D. A. Clarke, G. N. Grant, Geo. James, War. Greene, J. C. Burgelin, E. Hanson, A. W. English, Solon Humphreys, A. B. Warner, S. T. Brown.—*From Pennsylvania*: Jay Cooke, R. B. Sterling, W. C. Houston, Thos. H. Powers, W. P. Cresson, C. G. Tower, J. M. Campbell, H. K. Bowman, H. Nicholl.—*From Maryland*: Wm. Woodward, Chas. Markell, W. G. Bauserner, E. L. Focke, B. M. Dennis.—*From Washington*: Hon. C. Delano.—*From Illinois*: J. H. Kedzie, H. S. Slaymaker, A. Herlon, J. Terhune, Jr., Shepherd Johnston, G. S. Bowen, M. C. Follensbee, B. L. Layton, T. B. Lyman, J. W. Farley, C. Follensbee, L. N. Freeman, C. H. Jordan, Job Carpenter.—*From Maine*: Fred. Davis, S. T. Corser, T. B. Talford, C. Pager, F. H. Barley, G. H. Starr, J. H. Eaton, W. A. Salem, L. H. Whitney, M. D. L. Lane.—*From Rhode Island*: Horace Babcock, H. N. Campbell, Edwin Babcock, Albert Babcock, James H. Cross. Thus ends the list of laymen.

(21) **Changes.** (1) The Rev. R. Heber Newton retracted at an unknown date (xi. 19), and he republished the Philadelphia card (ii. Dec. 1, 1873; x. 15).—(2) The *Churchman* of March 13, 1875, quotes (St. X)—“Ohio, Gambier. The Rev. William B. Bodine, rector of Harcourt parish, has published a letter under date 24th Feb., expressing his regret at having signed the letter of sympathy to Mr. Cheney, which appeared in June, 1871, adding that to-day he could not undertake to defend it, nor would he be willing to be judged by the sentiments which it expresses.” This admits of a doubt as to his real meaning. I presume that no one has examined the original documents from May, 1871, until they were opened by me a few days since. Mr. Bodine, speaking from memory, may have made the same mistake as (iii. March 1, Brook) and supposed that these signatures were *after* the deposition, and may mean that he could not defend such action, while in fact he may still hold to the Old Evangelical policy (xi. 22).—(3) Dr. Jaggar (iii. Mar. 10, 1875) says: “The

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ground of my action was sympathy . . . and not approval of his course, and certainly I have not approved of his subsequent course." Here is no room for doubt that he remembers the circular to have been signed *before* the deposition. This does not represent a change of opinion, but that at the time he signed one circular in company with Rev. W. H. Neilson, assistant minister, and W. P. Cresson, vestryman, of Holy Trinity, Philadelphia, and another circular in company with Rev. W. Neilson McVickar, and Rev. E. F. Remington, and headed "Sign !" in emphatic form, He did not agree on this point with the Old Evangelicals, as shown below (xi. 22); and he signed the Philadelphia Card (ii. Dec. 1, 1873, Card ; iii. Oct. 29, 1874, Infant Baptism ; Feb. 8, 1875, Jag. ; Feb. 10, do ; do ; Log ; Feb. 18, Log ; Bishop ; Feb. 27, Rev. ; March 1 ; March 3, Brook ; March 10, Jag. Brook ; March 12, Jag. ; March 13, Dr. ; Reformed ; March 15, Dr ; xx. 3).

(22) Now, it is almost certain that the object of this circular was analogous to that of a political mass-meeting, to operate upon the ecclesiastical authorities in Illinois, and *prevent* the deposition of Dr. Cheney, for the sake of the signers, as well as for his. The general wish of the Old Evangelicals was to omit the *Regeneration* clause, and consequently to prevent a formal decision against such omission. Many of them were in the habit of omitting it. From the *Episcopalian* (iii. July 15, 1874) it appears that Dr. Newton in his pamphlet claims that clergymen in the P. E. C. have the right to do as Dr. Cheney did, and that he does so, and he is one of the signers in manuscript. And *Church and State* (iii. Aug. 13, 1874) says : " We are . . . attracted at once by the position of Dr. Newton," and its editor, Rev. John Cotton Smith, D.D., is one of the names printed on the circular (xi. 17). And Dr. Andrews, of Virginia, in the General Convention (iii. Oct. 29, 1874) says : " One of the greatest minds in the country left our ministry lately, solely on account of the Baptismal Office . . . In Illinois . . . the sole trouble was about this office . . . Take the other seceders, I know all of them who have given most character to the movement, and in every case it was this office and this alone which started them, though when they determined to leave, they raised all the objections they could think of." And the Committee (iii. Oct. 29, 1874) says that more than 500 clergymen, and a very large number of vestries and other laymen, and the nearly unanimous action of one of the largest dioceses [Virginia] desire relaxation of the Rubrics. Hence the omission of the *Regeneration* clause has been a standard doctrine of the Old Evangelicals. Many did omit it. All wished to omit it. If there were no formal decision against such omission, the compulsory Rubric might become a dead letter like some other parts of the Prayer Book, and this was doubtless the general object of the signers. But from the letter of Dr. Jaggar to Bishop Stevens (iii. Mar. 10, 1875) it appears that Dr. Jaggar could not have been one of those who like Dr. Newton omitted the *Regeneration* clause, nor like Dr. John Cotton Smith did he approve this omission by others (iii. July 15, 1874 ; Aug. 13, 1874 ; xx. 3).

(23) **The three Evangelical Societies in the P. E. C.**—Whittaker's Protestant Episcopal Almanac for 1874, pp. 146, 147, has the following names, and those who have left the P. E. C. for the R. E. C. are now (April 1, 1875) distinguished by being printed in capitals.

"THE AMERICAN CHURCH MISSIONARY SOCIETY.—*President*, W. H. Aspinwall. *Vice-Presidents*, Rev. John S. Stone, D.D., Rev. N. H. Schenk, D.D., REV. W. R. NICHOLSON, D.D., Hon. Chas. S. Olden, W. Woodward, J. M. Brown. *Recording*



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*Secretary*, Rev. W. N. McVickar. *Treasurer*, George D. Morgan. *Executive Committee*, Rev. S. H. Tyng, D.D., J. Cotton Smith, D.D., R. Newton, D.D., W. T. SABINE, K. Goddard, D.D., Phillips Brooks, W. R. NICHOLSON, D.D., W. S. Langford, W. M. POSTLETHWAITE, John A. Aspinwall, Messrs. W. A. Haines, Frederic G. Foster, D. J. Ely; Stewart Brown, Solon Humphreys, Henry A. Oakley, J. S. Amory, F. R. Brunot, H. B. Renwick, R. A. Brick. *Secretaries*, Rev. H. Dyer, D.D., and Rev. W. A. Newbold.

EVANGELICAL KNOWLEDGE SOCIETY.—*President*, The Rt. Rev. A. Lee, D.D., *Vice-Presidents*, Rt. Revs. B. B. Smith, D.D., John Johns, D.D., John Payne, D.D., H. W. Lee, D.D., LL.D., G. T. Bedell, D.D., W. Bacon Stevens, D.D., Thomas H. Vail, D.D., G. D. CUMMINS, D.D., F. M. Whittle, D.D., O. W. Whittaker, D.D. *Executive Committee*, Revs. H. Dyer, D.D. (*Sec.*), S. Cooke, D.D., J. Cotton Smith, D.D., S. H. Tyng, Jr., D.D., N. H. Schenk, D.D., W. N. McVickar, Messrs. G. D. Morgan, S. Brown, F. G. Foster, J. Pierpont Morgan, J. H. Earle, C. R. Marvin, H. B. Renwick. *Sec.*, Rev. D. S. Miller, D.D. *Treas.* Frederic G. Foster.

EVANGELICAL EDUCATION SOCIETY.—*MANAGERS*: *President*, *Sec.*, Rev. R. C. Matlack; *Treas.*, W. C. Houston. Rev. J. Cotton Smith, D.D., J. E. Grammar, D.D., Benjamin Watson, D.D., D. S. Miller, D.D., Richard Newton, D.D., Wilbur F. Paddock, D.D., S. E. Appleton, D.D., A. H. Vinton, D.D., J. H. Eccleston, D.D., J. Pratt, D.D., C. D. Cooper, W. R. NICHOLSON, D.D., P. Brooks, A. M. Randolph and J. B. Falkner; Messrs. Stuart Brown, Cassius F. Lee, John Bohlen, Edward Olmstead, W. P. Cresson, and S. G. De Coursey.

(24) OLD EVANGELICALS.—In the list of names (xi. 5) the three Evangelical Societies (xi. 23), were represented by their secretaries, viz.: Rev. H. Dyer, of the E. K. S., then and now. Also, Rev. Franklin S. Rising, Sec. Am. Ch. Miss. Soc., and Rev. Rob. J. Parvin, Sec. Ev. Ed. Soc. These two while on executive duty were both burnt to death Dec. 4, 1868, on board the steamboat *United States*, on the Ohio river. Also, their present successors in office, Rev. W. A. Newbold, Sec. A. C. M. S., and Rev. Robt. Matlack, Sec. E. E. S. And Mr. Rising was the principal author of the tract "Are there Romanizing Germs in the Prayer Book?"

Also, among the above are the names of some who signed the Philadelphia Card (ii. Dec. 1, 1873, Card), viz.: Revs. R. Heber Newton (xi. 21), Thos. A. Jaggar (xi. 21); J. B. Falkner (then J. F. Blake), Snyder B. Simes, James Pratt, D.D.

Also who left the P. E. C. before the inauguration of the R. E. C. Viz.: Revs. Marshall B. Smith to Reformed (Dutch) Church, H. W. Woods and M. McCormick to Baptist; A. M. Wylie to Presbyterian; J. W. Cracraft to Congregational; John Cromlish to Methodist Episcopal; Mason Gallagher, and S. R. Weldon and Geo. E. Thrall to Independent.

(25) Also the names G. D. Cummins, Ch. E. Cheney, M. B. Smith, Mason Gallagher, B. B. Leacock, C. H. Tucker, W. T. Sabine, J. E. Brown, W. M. Postlethwaite, W. R. Nicholson, J. Howard Smith, will be found above, and in the following:

(26) Clergymen of the R. E. C., marked as having been, E. (Protestant Episcopal); P. (Presbyterian); M. (Methodist); R. (R. E. C. in which they first entered the Ministry).

In May, 1874, at the Second Council (i. May 13 to 19).  
Bishop G. D. Cummins, D.D.—E. (i. May 13, 1874; iv. 2, 5; v. 4; vi. 3, 5; vii. 1;

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viii. 1 to 4; ix. 4 to 9; 12 to 15; x. 1 to 14; 17 to 22; xi. 23, 27; xiii. 10 to 26; xiv. 10, etc., etc.)

Bishop C. E. Cheney, D.D.—E. (i. May 13, 1874; ii. Nov. 27, 1873; x. 10 to 14; 17 to 24; xi. 7, 11, 14, 16 to 22, 25 to 36; xiii. 13, etc., etc.)

Rev. R. H. Bourne.—E. (i. May 13, 1874; xi. 28, 29, 31, 32, 33, 35.)

“ W. V. Feltwell.—E. (i. May 13, 1874; Dec. 2, 1873; Feb. 17, 1875. Monc.)

“ Mason Gallagher.—E. (i. May 13, 1874; vii. 5; ix. 4 to 9; x. 10 to 24; xi. 7, 12, 14, 15, 24 to 36; xiii. 12).

“ T. J. McFadden.—E. (i. May 13, 1874.)

“ Wm. McGuire.—E. (i. May 13, 1874; Feb. 25, 1874.)

“ Johnson McCormac.—E. (i. May 13, 1874.)

“ B. B. Leacock, D.D.—E. (i. May 13, 1874; x. 10 to 24; xi. 7, 17, 25 to 36; xiii. 12).

“ E. D. Neill.—P. (i. April 22, 1874; May 13, 1874; ii. July 8, 1874. Dif.)

“ W. H. Reid.—E. (i. May 13, 1874; xi. 17.)

“ W. T. Sabine.—E. (i. May 13, 1874; xi. 7, 17, 23, 25, 26.)

“ Marshall B. Smith.—E. (i. May 13, 1874; vi. 2, 3; vii. 2, 3, 4; ix. 4 to 10; x. 10 to 24; xi. 5; Editor, 6, 8 in 1867:—24, resigned—vii. 2 on March, 15, 1869—dismissed to R. E. C. ix. 10; xi. 25 to 37; xiii. 12, 21, 27; xiv. 6.)

“ Thompson L. Smith.—E. (i. May 13, 1874.)

“ Charles H. Tucker.—E. (i. May 13, 1874; x. 23, 24; xi. 7, 18, 25, 26, 32, 33, 35, 36.)

“ J. D. Wilson.—E. (i. May 13, 1874; iii. March 11, 1874.)

“ Walter Windeyer.—E. (i. May 13, 1874.)

Additions since May 19, 1874:

Rev. H. H. Brooks.—M.

“ B. B. Usher, M. D.—R

“ W. S. Perkins.

“ J. S. Malone.—E.

“ John Todd, M. A.—M., Rector in Sussex, N. B. (i. Dec. 30, 1874).

“ J. P. Davis.

“ J. A. Latané.—E. (iii. Jan. 12, 1874).

“ Edwin Potter.—M.

“ W. R. Nicholson, D.D.—E. (iii. Nov. 25 and Dec. 16, 1874; xi. 8, 12, 23, 23).  
Rector of Second, R. E. C. in Philadelphia.

“ W. M. Postlethwaite.—E. (iii. Dec. 24, 1874; xi. 7, 18, 23). Associate Rector  
with Bishop Cheney.

“ J. C. Pratt.—E.

“ J. Howard Smith, D.D.—E. (iii. Feb. 17, 1875; xi. 18). Rector in New-  
ark, N. J.

“ Wm. Bower.

“ J. E. Brown.—E. (xi. 7). Rector at Moncton, N. B.

“ Edward Cridge.—Ch. Eng.; late Dean of Victoria, B. C. (i. Nov. 4, Dec. 9, 1874;  
Vic).

“ Benjamin Johnson.—E. (iii. Dec. 23, 1874).

[Not having a full list of the clergy of the R. E. C., and the printer requiring  
*copy*, the other names will be given in Chapter XX.]



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(27) A comparison of the Call to organize (ix. 1, 2,) with the Declaration of Principles (xi. 2), will show the two to agree in general principles, but the latter to be carried out with greater precision. The circumstances will account for the differences. The Call was a hasty production, drawn up in a very short time during the conference which began in the afternoon of Nov. 12, and ended before noon of Nov. 13, 1873, and occupying only a portion of this time, and one of the party a layman. This Call brought in the Rev. Dr. Cheney and the Rev. Dr. Leacock, and the Declaration of Principles was the joint production of all, with the assistance of persons not identified with the movement, and with time for study between Nov. 13 and Dec. 2, 1873.

(28) Nearly all who took part in the organization on Dec. 2, had from Nov. 12, or soon after, been in constant consultation with each other, and with several distinguished men of different denominations who favored the movement; and had twice met as in Committee of the Whole to discuss all the movements required in organizing. Hence, nearly everything which appeared in public on Dec. 2 was the result of a foregone conclusion with which all who took part were satisfied in advance, and the most important resolutions were passed without public discussion, and the meeting had more the appearance of a meeting for religious exercises than for business. To this there was one exception, in the election of Bishop Cheney, respecting which there had been no previous understanding, as far as I know or suppose.

(29) **The Declaration of Principles**, the basis and foundation upon which rest all the distinctive characteristics of this Church, were ordered to be inserted in the Prayer Books and Journals as enduring monuments of the characteristics of *this Church* for all time.

(30) **The Executive Committee**, composed of the two Bishops and of all the members of all the other committees, was a temporary arrangement to carry on provisionally the government of the new Church and prepare a Constitution and Canons, and a Revised Prayer Book to be presented for amendment and adoption at the Second General Council to be held in May next thereafter.

(31) As to the date of the next Council, there were two considerations. The first, in favor of a later date, in order to allow more time for completing the work committed to the Executive Committee. It was known that the time would be too short to do everything required. Having been a lay member of one Committee of which the Rev. Marshall B. Smith was Chairman, and did all the hard work, and of the other Committee, of which the Rev. Dr. B. B. Leacock was Chairman, and did all the hard work, I could judge of the immense amount of labor done by both, and for which they received the thanks of the Council. Still, the whole of the work could not be accomplished, and the remainder will come before the Third Council.

On the other hand, in the absence of written law, excessive powers were necessarily given to the Executive Committee, and it was important that this abnormal condition should, as soon as practicable, be superseded by a government that is more in accordance with our political institutions and with the views of the proper form of Church Government, as entertained by the founders of the new Church. Hence the date in May was a compromise between the two.

(32) **Second General Council, May 13-19, 1874.** The results of these

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meetings were the adoption of the Constitution and Canons for the government of the Church; and the Reformed Prayer Book to define its Services, and the Federative Union with the Free Church of England upon general principles that can be applied to any other Evangelical Church, and all in accordance with the fundamental *Declaration of Principles*. . . . . xi. 2.

(33) This work was confirmed in six days, but had been under consideration of the members long before they met in Council. Thus :

(34) All the members of the Executive Committee had been members of the P. E. C., and none other was admitted to the first Council. We desired to retain the familiar system of Church Government and Service excepting where they were defective. The Executive Committee appointed one Committee on Constitution and Canons, with the Rev. Marshall B. Smith as Chairman, and another on the Revision of the Prayer Book, with the Rev. B. B. Leacock, D.D., as Chairman. Each Chairman did all the hard work in his department, and collected from various quarters all the works that would assist in that department. Both of these clergymen had for years been members of the Latimer Society in the P. E. C., engaged in preparing a Revision of the Prayer Book, and were thus familiar with the whole subject.

(35) As fast as portions were prepared by these sub-committees, they were presented to the Executive Committee, and there rediscussed and determined, then put in print and distributed for the examination of all interested, including some who were not identified with us, but in favor of the movement.

When the Council met, each member having a printed copy, everything having been previously well considered, passed off rapidly, except when amendments were offered and discussed.

(36) The Comparison of Prayer Books is given in a general manner by Hubert B. Turner, Esq. (pp. 9), and in detail by a "Presbyter of the R. E. C."—Rev. M. B. Smith (pp. 47). These are both in pamphlet form. One point is not stated. The changes from the old service are of the most conservative character, and show the judgment in selecting from some other part of the old book, or of the book of 1785, or some other equally good source that has been confirmed by age, rather than an effort to produce something original. This, as a lay member, I found on several occasions, when finding words in unusual places, I criticised the expressions, supposing them to be original, and was silenced by a significant smile, and the remark, "That is copied verbatim," etc. . . . . xx. 9.

ii. June 25, 1874; Bishop Clark; Dec. 23, 1874, New Prayer Book.

(37) The Free Church of England, seeing in the public prints a report of our Declaration of Principles, began a correspondence with Bishop Cummins, which led to a proposition for a closer union than mere sympathy, from a representative body analogous to our Executive Committee, through Bishop Price, their Primus. This culminated in the Federative Union. . . . . xv. 15, 16.

**PRESS REPORTS.**

(38) The *Tribune*, in the report of the proceedings on Dec. 2, 1873, mistook the name of the temporary president, and called him the Rev. B. B. Leacock in place of the layman, B. Aycrigg. There was a significance in this matter which is explained. . . . . x. 12.

(39) The *Tribune* has given the fullest reports of the action of the R. E. C. at



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the two Councils. In the reports in the *Tribune*, *Times*, *Herald*, and other *secular* papers, I have seen no case of intentional *misrepresentation of facts*. They have criticised our action severely, and they have laughed at us. To these I raise no objections, as long as they do not *misrepresent the facts*. Thus :

(40) The *Times* of May 19, 1874, criticises the change in the Burial Service, and says : "It seems then that the 'Reformed Episcopal Church' is not intended for 'notorious sinners,' unlike the Church which had its origin in Judea eighteen centuries ago, and the Founder of which declared that He had come to 'seek and save that which is lost.' "

Now this reverses the case. The new service is so arranged as to meet the case of "notorious sinners." Consequently this Rubric, which stands at the head of the Burial Service of the P. E. C., has been erased, viz. : "Here it is to be noted that the Office ensuing is not to be used for any unbaptized adults, any who die excommunicate, or who have laid violent hands upon themselves." As to "excommunicate" see (iii. Oct. 13, Arbitrary power). And about 20 years since a case occurred a few miles from this place, which went the rounds of the newspapers, where a well known author would have been buried like a brute if all clergymen had followed this Rubric as closely as the one did to whom application was first made. And the Protestant Episcopal clergyman, like a child tied to a leading string by his nurse, is not allowed to deviate from the strict words in the Prayer Book, without the risk of being deposed, as in the case of Dr. Cheney for the omission of a single word in the Baptismal Service.

(41) Again : The *Herald* spoke of our singing the *Gloria in Excelsis*, for a "conclusion that was not a conclusion." Without discussing the propriety of dealing in this manner with serious subjects, the remark was witty and truthful. It referred to one of the most agreeable circumstances that occurred during these meetings. The official record is found in the "Journal" of 1874, pages 21, 22, 28, 29, 30, but the circumstances are not given. They were these : The printed report of the Committee on Revision had the Communion Office in this form, at the end of the Rubric—"And when he delivereth the Bread he shall say, Take and eat this in remembrance," etc. "And delivering the Cup, he shall say, Drink this in remembrance," etc. The object was to prevent the possibility of the perversion said to be practiced in using the form in the P. E. C. Thus, "The Body of our Lord Jesus Christ."—with a full stop—giving the bread ; thereby signifying that the Bread is "the Body of our Lord Jesus Christ," while the Prayer Book has a semicolon ; and makes the remainder a part of the sentence, thus : "The Body of our Lord Jesus Christ ; which was given for thee," etc. In the same manner when delivering the Cup : "The Blood of our Lord Jesus Christ."—with a full stop.

The "Journal" shows the amendments to the Report of the Committee, and on page 28 : "The Council having thus concluded the revision of the Prayer Book, rose and sang the '*Gloria in Excelsis*.' "

But, disregarding strict parliamentary law, the question having been twice determined, was reopened *nem. con.*, as shown on pages 29-30. One of the members desiring to restore the old form, stopped speaking, and another, supposing that he had finished, addressed the Chair, and was told that the other had not yielded the floor. The gentleman on the floor, finding that he could not recover his composure, sat down and buried his face in his hands. This being observed by one who had

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wished to leave the matter as it had been twice decided, he said: "It appears that some are deeply affected by this change; I move that a Committee of Conference be appointed." This Committee having retired, the Council suspended business, and engaged in prayer. It was subsequently said that the Committee began with prayer. The "Journal," page 30, shows the report of this Committee, and that it was *unanimously adopted*, and is now the form of the R. E. C.

(42) False and distorted statements in the place of facts by those who do not represent the secular press will be found in Chapter II. Their authors should go to the secular reporters to learn *honor* if not religion.

(43) **Episcopacy.** If the Church of England has the Apostolic Succession as a historical fact, so has the R. E. C. But the Declaration of Principles of the R. E. C. (xi. 2), says: "II. This Church recognizes and adheres to Episcopacy, not as of Divine right, but as a very ancient and desirable form of Church Polity," and "condemns and rejects the following erroneous and strange doctrines as contrary to God's Word: First, That the Church of Christ exists only in one order or form of ecclesiastical polity." Now, that it is "very ancient" no one will deny. In my opinion it is "desirable," in our case, as a conservative human arrangement, to keep up a uniform general system in accordance with the standards. Its objectionable features have been removed by the R. E. C. And in the R. E. C. this term "Episcopal" implies that all laws shall be general, as passed by the General Council, so that minister and congregation being bound by general laws which define the rights and duties of each, neither is subject to the caprices of the other, and the people can not be "priest-ridden" nor the minister "parish-ridden" ii. Dec. 31, 1873; Jan 1, 1874; Jan. 22; Jan. 22; Jan. 29; Apr. 30, So. Ch.; Apr. 30, Murray; June 10, Open letter; xiii. 13; xii. 36-39; iii. June 11, Liberty; Oct. 13, Arbit.; Oct. 13, Rep.; Oct. 31, Ref.; Nov. 11, Indep.; Dec. 30, Ch.; Jan. 13, 1875, Independent Churches.



## CHAPTER XII.

### SCHISM AND SEPARATION.

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#### 1st Section.

(1) **Schism is a sin by Apostolic authority.** In the New Testament it signifies a split or division between parties or factions, “fighting it out within the Church” in a single locality. This by metonymy is applied to the factions or parties that are on opposite sides in the schism, and by extension, applies equally to larger bodies in the Church at large, standing in opposition to each other.

(2) The word *schism* is from the Greek *schisma* in the singular and *schismata* in the plural, and that from *schidzo* “to split, to cleave, to rend, with violence,” says Robinson’s Lexicon of the New Testament. He gives examples of the use of these words in the New Testament.

(3) First as to the literal meaning, in which the word is translated by the word in italics as follows: (1), Luke 5:36, “piece of a new garment upon the old.... the new maketh a *rent* and the piece that was taken out of the new agreeth not with the old.” (2), John 19:24, “the coat was without seam....let us not *rend* it.” (3), Matt. 27:51, “the veil of the temple was *rent* in twain.” (4), Mark 15:38, “the veil of the temple was *rent* in twain.” (5), Luke 23:45, “The veil of the temple was *rent* in the midst.” (6), Mark 1:10, “He saw the

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heavens *opened*." (7), John 21 : 11, "yet was not the net *broken*." (8), Matt. 9 : 16. "old garment. . . the *rent* is made worse. (9), Mark 2 : 21, "The *rent* is made worse. Now in all these cases the pieces remain in close proximity, and are opposite to each other. Xenophon calls the cleft in a hoof "*schisma*."

(4) Then as to the figurative meaning. (10) Acts 14 : 4, "The multitude were *divided*; and part held with the Jews and part with the Apostles." (11) John 7 : 43, "So there was a *division* among the people because of him." (12), John 9 : 16, "Others said. . . and there was a *division* among them." (13), John 10 : 19, "There was a *division* therefore among the Jews for these sayings." (14), 1 Cor. 1 : 10, "I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no *divisions* among you; but that ye be perfectly joined together in the same mind and in the same judgment." (15), 1 Cor. 11 : 18 "When ye come together in the Church I hear that there be *divisions* among you, and I partly believe it." (16), 1 Cor. 12 : 25, "That there should be no *schism* in the body, but that the members should have the same care one for another."

(5) The analogous word translated "*divisions*," is found in two places. This is in Greek *Dichostasia*, and that from *Dis*, twice, and *istémi*, to stand, or standing in opposition to each other. Thus (17) Rom. 16 : 17 : "Now I beseech you, brethren, to mark them which cause *divisions* and offenses, contrary to the doctrine which ye have learned, and avoid them." (18.) 1 Cor. 3 : 3 : "For ye are yet carnal : for whereas there is among you envying and strife, and *divisions*, are ye not carnal and walk as men ?" . . . . . xx. 10.

(6) In all these cases (10 to 18) the parties remain in close proximity and in opposition to each other. The only cases between Christians on both sides are the last five (14 to 18), and in all cases the *schism* denounced by St. Paul is "Fighting it out within the Church." This is not only Gospel, but it is common sense. Schism makes a "house divided against itself." . . . . . xii. 43.

(7) **Separation from schism is a duty by Apostolic example.** Dean Cridge (ii. Jan. 13, 1875) instances the cases of "Abraham and Lot ; and as St. Paul when he took the disciples from the synagogue." But we have the strongest possible case where a schism, as above described by St. Paul, occurred between himself and a fellow Apostle, and that schism was broken up by a separation of the parties who were in a state of schism. Thus, Acts 15 : 39 : "And the contention was so sharp between them, that they departed asunder one from the other : and so Barnabas took Mark, and sailed unto Cyprus." This, again, is not only Gospel, but it is common sense. It is a principle always advocated in every-day life, not only by Christians, but by moralists of all kinds, except these who advocate "fighting."

(8) **Separation from his particular schism, is schism, according to each canonist.** These ecclesiastical lawyers, like the Pharisees of old, "make the Word of God of none effect by . . . tradition." They go outside of the Bible to seek among the contradictory opinions there found, such as agree with the views which they desire, and adopting their authors as "The Fathers," present these views as "Catholic truths," believed "*semper ubique et ab omnibus*." "Men are easily persuaded to believe what they wish." Bigotry is a trait of human nature as well in politics and in irreligion as in religion. Like partisans of the same political party, the partisans of the same schism repeat to each other the same opinions so frequently, that at length they cannot admit a doubt on the subject, and call all men schismatics



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who do not agree with the peculiar views of their particular schism (iii. Oct. 19, 1874, Cath.) The Greeks denounce the Church of Rome as a schism, and claim the title "Holy Orthodox." The Church of Rome denounces the Greeks on one side, and on the other, the Church of England and the P. E. C., and all other Churches as schisms, and claims the name "Catholic." The Pan-Anglican Church denounces the Church of Rome on one side, and all non-Episcopal Churches on the other as schisms, and arrogates to itself the title of "The Church." And some non-Episcopalians are equally extravagant in their claims. (ii. Dec. 31, 1873, Schism ; Jan. 13, 1875, Schism ; iii. Oct. 12, 1874, Pan-Ang., and Mr. Shattuck ; Oct. 19, Cath. ; Dec. 23, Low, xx. 1 ; xii. 58 ; xvi. 4, 19.)

(9) **Combined Churches.** The combined Churches of Rome and Constantinople fell into violent schism through jealousy and ambition, each Church claiming the supremacy. This schism was broken by the final separation in 1052, when Pope Leo IX. excommunicated Cerularius, the Patriarch of Constantinople. But from that day to the present these two Churches have stood in hostile antagonism to each other, and thus both are schisms in the Apostolic sense.

(10) The combined Churches of Rome and England fell into violent schism on the score of supremacy, Rome affirming and England denying the right of the Roman Curia to regulate the internal affairs of England. This schism was broken by the final separation under Queen Elizabeth in 1558. Then each became a schism, standing in hostile antagonism to the other.

(11) **Church of Rome.** The Church of Rome has been in schism for many ages, the different "Orders" standing as schisms, jealous of each other; but especially for the last 300 years, during the existence of the Jesuits, who were organized to resist the Reformation. They have flourished and fallen and risen. The Order has been banished from nearly (if not quite) all Roman Catholic countries. It has been abolished by the Pope to satisfy the general outcry. It has been revived; and to-day the "Black Pope," or head of the Jesuits, is the "Power behind the throne greater than the throne itself."

Such is the belief abroad respecting this mysterious Order, founded by a soldier on strict military principles of unquestioned obedience. Such is the belief in Rome, if we can take the expressions of a very intelligent guide, in the winter of 1871-2, as an index of Roman opinions. This guide had been three times laid up with wounds received while fighting under Garibaldi against the Pope, and had been kept eighteen months as a prisoner, fed on bread and water, in the barracks of the Vatican, and hence could not be supposed to be very much prepossessed in favor of the Pope. Having, with this guide, been engaged for several days in visiting the galleries in Rome, I stopped before a bust of the Pope, and said: "All the portraits and busts of the Pope indicate a benevolent, kind-hearted man. I suppose him to be so." He answered, emphatically, "*I suppose so!* Our difficulties do not come from the White Pope, but from the Black Pope and Antonelli. He dare not do as he wishes. If he should attempt it, they would soon [when he stopped speaking and put his fingers to his mouth to indicate] give him poison in his food."

(12) **Church of England.** "The Protestant Church of England as by law established," agrees with non-episcopal Protestant Churches only in *protesting* against the supremacy claimed by the Roman Curia. By (35 Eliz., Chapter I.); for political purposes it cut itself off from other Protestant churches, and thus became

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a schism. From its origin it has been in schism ; so "comprehensive" as to force together, by Acts of Parliament, several schisms, holding irreconcilably antagonistic opinions. Thus :

(13) Shimeall, in his "Romanism of Low Churchism" (p. 492-6), quotes from "Cobbett's Legacy to Parsons." Having spoken of the affairs of the Church under Henry and Edward, he proceeds : "This church-making king died . . . and was succeeded by . . . Mary, who was . . . resolved upon restoring the Catholic religion. The Common Prayer Book aristocracy . . . entered into negotiation with the Queen, agreeing to give up their Common Prayer Book and their Protestant religion . . . to bring back the Catholic religion . . . to punish persons for not being Catholics as they had punished them before for not being Protestants . . . to confess themselves to have been schismatics . . . to receive absolution from the Pope for having rebelled against his authority . . . to abrogate as schismatical that very Common Prayer Book which they had before declared, in a preamble to an Act of Parliament, to have been composed by the 'AID OF THE HOLY GHOST' . . . 'to the honor of God ;' agreeing to all this if the Queen would obtain the consent of the Pope and give her own consent, *to suffer them to keep the immense mass of property in land and in tythes* which, during the two preceding reigns, they had grasped from the Church and the poor !" [He then, in proof, quotes the Act of Parliament]. "They were now Catholics again." . . . . . iii. Feb. 17, 1875, Ch.

(14) "Elizabeth, the immediate successor of Mary, was a Catholic herself . . . She was crowned by a Catholic Bishop . . . but the Pope would not recognize her legitimacy, and, of course, would not acknowledge her right to reign . . . She resolved to be Protestant . . . that her people should be Protestant too. The very first act of Parliament (1st Elizabeth, Chap. I.) repealed the whole act of which I have just quoted the memorable preamble, except only those parts of it which secured the plunder of the Church and of the poor to those who had got possession of it; and those same men who had so recently received absolution from the Pope for having acknowledged the ecclesiastical supremacy to be in the king, now enacted that that supremacy had always belonged to the king . . . And they even went so far now as to exact an oath from every Englishman—if the Queen chose to desire it—declaring a firm belief in this supremacy of the Queen ! The oath (in use to this day) begins : 'I, A. B., do utterly declare and testify in my conscience, that the Queen's highness is the only supreme governor in this realm, as well in all spiritual and ecclesiastical things or causes as temporal.' An oath was now to come to reassert that which these very men had supplicated pardon and absolution from the Pope, and prayed for forgiveness to God for having asserted before !" [P. 492-6. Then on p. 404-5.]

(15) "But further. This first Act of Parliament (clauses 17, 18, 19) gave to the Queen full authority to appoint a commission consisting of certain Bishops and others, whose power extended over the whole kingdom, and over all ranks and degrees of people. They were empowered to have an absolute *control over the opinions* of all men, and, merely at their own discretion, to inflict any punishment short of death on any person whatever. They might proceed legally or otherwise in obtaining evidence against parties, and upon mere heresay, by imprisonment or torture to extort an accusation against himself, his friend, his brother, his father, upon pain of death." (Cobbett's Legacy, pp. 52, 53).



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(13) ("1st Elizabeth, Chap. II.)...was an act to restore 'the Book of Common Prayer.' For a refusal to *use* this Prayer Book the above act imposed the penalty of confiscation, the loss of ecclesiastical preferments and imprisonment; for the first offense, six months; for the second, during life. For speaking in derogation of the Prayer Book, or for ridiculing the new religion by songs, jests, plays, etc., it enacted the heaviest fines and imprisonment for life, according to the number of offences. These acts of Parliament were designed more particularly to reach the *Romanists*."

(17) "But now another act (35th Elizabeth, Chap. I.) was passed, designed for the more especial benefit of *Dissenters*...the notable 'Act of Conformity' to 'the Protestant Church of England as by law established'...All persons, of whatever rank or degree, above the age of sixteen years, who refused to go to some church, or chapel, or place of common prayer, or who persuaded any other person not to go, or who should be at any conventicle or meeting, under color or pretense of any exercise of any religion other than that ordered by the State, then any such person was to be committed to prison, there to remain until he should be ordered to come to such church or usual place of common prayer, and there to make an open submission and declaration of his conformity in the following words—'I, A. B., do humbly confess and acknowledge that I have grievously offended God,' etc....In case of disobedience, the offender was to 'abjure the realm,' that is to say, he was to banish himself for life, and if he failed to do this...or if he returned into the kingdom without her leave, such person... 'was to be adjudged a felon, and was to suffer as in cases of felony without benefit of clergy;' that is to say, suffer the sentence due to arson or murder; *to be hanged by the neck till he was dead!*" (Cobbett's Legacy, pp. 47-49)...These horrid enactments...were never attempted to be mitigated until James II....They were very partially mitigated under William and Mary. (Cobbett's Legacy, pp. 47-50)." .....xx. 8.

(18) Now, it is not surprising that all these differences of opinion on matters of conscience should fly apart under different forms of "dissent" from the "Establishment" as soon as the compulsion which kept them together was removed. (iii. March 3, Ex.)

But due allowance must be made for the general semi-civilized condition of society, when the Protestant Church of England was established. With non-Episcopalians the word "Protestant" includes the rejection of the Oriental despotism of the Church of Rome, and demands the "liberty wherewith Christ has made us free." The individual rights held as "inalienable" in a Republic, are due to the Spirit of Christianity. About 1832 the French infidels secretly got up a large edition of the New Testament, as a political document, and called Christ "Le Grand Democrat." But Montesquieu, in his "Spirit of Laws," says that a republic cannot be maintained except where there is great virtue among the people. That did not exist in those early days. The people had been accustomed to the despotic rule of the Church of Rome. This, in the dark ages, had been of great service to humanity in being a uniform despotism to control the wild despotism of "robber knights" and kings. It may be questioned whether anything less despotic than the rule of Elizabeth would have improved matters at that time. It was certainly an improvement upon the despotism of the Church of Rome. The people having emerged from barbarism, were not yet able to bear

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much more liberty. A writer says, "Nations not controlled by others enjoy as much liberty as they deserve, and no more." This spirit of despotism continued long after the age of Elizabeth. The Prelatists oppressed the Presbyterians when they had the power. The Presbyterians oppressed the Prelatists when they gained the power under Cromwell. Again the Prelatists oppressed the Puritans when they regained power on the Restoration. Then as to America. A historical writer, whose name is forgotten, says, that many have expressed surprise that the Puritans, flying from persecution to enjoy liberty of conscience, should themselves in turn become persecutors. But he says: "They came here, not for liberty, but for *truth*, as they understood it; and they were determined to have nothing but 'truth.'"

xiii. 10.

The same spirit prevailed on the continent of Europe; so that in the present advanced condition of civilization and intelligence resulting from the spirit of Christianity, we may use such statements as the above as landmarks, to show how far we have advanced, rather than proof in the present case, that this description of the "Protestant Church of England as by law established" in the time of Elizabeth, represents that Church as it now exists, except as far as we can now trace the same principles as prevailed then. (iii. Feb. 17, March 10; March 17, 1875; Ch. Eng.; xi, 1.

(19) The grand question in England at that time, as at the present time in England and in Germany, was the political independence of the country from the control of the Roman Curia, which then, as now, claimed the right to absolve subjects from their allegiance to their sovereign. To secure this independence, the State took control of the Church, and endeavored to make the Church so "comprehensive" as to gain as many political adherents as possible. Hence the XXXIX Articles were Protestant, including nothing that would drive off either Lutherans or Calvinists. The services (Janus-like) looked in opposite directions; on one side Protestant, and on the other Romish. Consequently there have always been two legalized factions or schisms striving for the mastery. Sometimes one faction, sometimes the other has had the ascendancy.

(20) In the early part of this century the Protestants had the control. Of late years the Romanists or Ritualists, or Anglo-Catholics as they are now called, have been rapidly gaining ground. The Protestants complain that the Ritualists are *perverting* the doctrines of the Church. But the above historical facts show that they make the same mistake that I did respecting the P. E. C., and the remarks of Chief Justice Coleridge show that in his opinion the Ritualists have a status in the Church of England which cannot be altered without an Act of Parliament. (xi. 1; i. Nov. 18, 1874, St. John's; iii. Nov. 25, 1874, Sacerdotal.)

(21) Such Acts of Parliament for or against Ritualism may be passed on purely political grounds. The present celebrated "Gladstone Controversy" has no regard to doctrine except as it affects the question, whether the Roman Curia or Parliament shall be supreme in England. The same question now as formerly is deeply agitating Germany.

(22) This control, and the character of Parliament which now controls, are described (iii. Aug. 27 and Nov. 11, 1874, and Feb. 17, 1875, and March 10, 1875, Ch.; March 30, Rit.)

(23) Hence the Church of England, notwithstanding the immense amount of



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good that it has done and is doing for the cause of Christianity and of Protestantism, is nevertheless controlled for political purposes, and all the Evangelical Protestantism that it contains is derived from the religious character of the people of England at large, "Dissenters" as well as people of the "Establishment." Thus, Parliament represents the people of England at large. And Parliament practically elects the Prime Minister, and he practically determines who shall be Bishop, by sending to the Dean and Chapter his "*Congé d'élire*" or "permission to elect" the "Bishop designate," with the alternative of a *præmunire*," if they refuse, by which they will be displaced and punished very severely for contumacy.

(24) Canonists of this political Church of England, like all other politicians, claim that they are exclusively right. For political purposes this Church separates herself from non-Episcopal Churches, and is therefore a schism. The above extracts and others in Chapter III., show that she is in a chronic state of internal schism. (iii. Dec. 13, 1873). But there are other considerations. From personal observation I am convinced that many of the English consider loyalty to the sovereign and loyalty to "The Church" to be inseparable, and doubt the political loyalty of those who "dissent" from the Establishment, and suspect them of being political Revolutionists. This is not without reason. The Dissenters overthrew the monarch in the time of Cromwell, and the Puritans came to this country to enjoy "a Church without a Bishop, and a government without a King." A High-Church Republican appears to be a logical contradiction, since all their inferences to support the dogma of Apostolic Succession will not weigh against the single direct order, "Fear God, and honor the King." If American High-Churchmen by argument prove that a government does not necessarily require a King, so can we prove that a Church does not necessarily require a Bishop. That this may not be misunderstood, I express the opinion that it is of vast importance for the good of the human race, that the Republican Monarchy of Great Britain and the Monarchical Republic of the United States, and the Churches in these two countries, should always be on friendly terms. I accept as a high compliment, the remark of the London *Times* respecting this country—"A nation of soldiers without an army; order without a police; wealth, luxury, refinement, without an aristocracy." On the other side, after having in 1837-8 spent several months, traveling under the constant control of the police, and constantly under the eyes of government spies in the form of *Valets de Place* among the despotic monarchies on the Continent of Europe (much more liberal at present), I felt an expansion on reaching England, from the confidence that under the British flag my personal independence was as secure as under my own flag. And as to the people, I had strong prejudices until I met them at home, and in a few months my prejudices changed to admiration. (iii. June 4, 1874, Prayer Book; June 11, Compromise; Oct. 12, Mr. S.; Oct. 26, Rev. Dr.; Feb. 18, 1875, Ch. xvi. ii.)

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(25) This is legally a schism cut off from non-Episcopal Protestant Churches, and in schism; so "comprehensive" as to "tolerate" all the schisms of the Church of England (xii. 12-24), and like that only theoretically *Protestant* in refusing submission to the Roman Curia. This is proved by the Preface to the Book of Common Prayer, "This Church is far from intending to depart from the Church of Eng-

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land in any essential point of doctrine, discipline, or worship, or further than local circumstances may require." And the Journals of 1785 and 1786 (vi.) show that upon this basis, the Episcopate of the P. E. C. was obtained from the Church of England. (iii. Dec. 16, 1874, Divided; Feb. 8, 1875, Jag.; Feb. 10, De Koven; Jag.; Log.; Feb. 11, De K.; Feb. 18, Log.; Feb. 24, Part.)

(26) **Perry's Hand-book** of the General Conventions (p. 118) quotes the opinion expressed by both Houses of the General Convention in 1814: "It would be contrary to fact, were any one to infer that the discipline exercised in this Church, or that any proceedings therein, are at all dependent on the will of the civil or of the ecclesiastical authority of any foreign country." But these are mere "*obiter dicta*," and would have no force in a court of law. The common law of England as it stood at the time of our Revolution, at this time governs the legal decisions in this country. And by analogy, the legal status of parties in the Church of England as they stood at the time the Episcopate was obtained is now the law for the P. E. C. This opinion has been formed since (ii. Dec. 16, 1874. B. A.) At that time I supposed that the Protestantism prevailing in my youth was the only normal condition of the P. E. C., and that Ritualists were *perverting* the doctrines of the P. E. C. But the above facts prove that Ritualists have by law the same rights as Protestants. . . . . xi. 1.

(27) The claim of independence as expressed in 1814 (xii. 26) was forced upon the P. E. C. at the time of our Revolution, when that Church was denounced by the Americans, for the same reason that the Church of Rome is now denounced by Gladstone. Under this pressure, and as I believe, by a nobler and more Christian impulse, the P. E. C., although theoretically a schism and in schism, the same as the Church of England, was practically neither a schism nor in schism. This is proved by the two following historical statements.

In "Brodhead's History of the State of New York" (p. 119) he shows the similarity between the "Reformed Protestant Dutch Church," and the "Protestant Episcopal Church," and says, "Social circumstances always bound them closely together; and they now differ in scarcely an important point, save the original disagreement respecting prelatic superiority." Then this note: "The Reformed Dutch Church was the Mother Church in this State; and a spirit of liberal courtesy early prevailed between its ministers and those of the Episcopal Church. The Reverend Mr. Vesey, the first Rector of Trinity Church in the city of New York, was inducted into office in Dec., 1697, in the Dutch Church in Garden Street. On that occasion, two Dutch clergymen, the Rev. Mr. Selyns, the pastor of the church, and the Rev. Mr. Nucella, of Kingston, assisted in the services. Mr. Vesey afterwards officiated for some time in the Garden Street Church, alternately with the Dutch clergyman, until the building of Trinity Church was completed. When the Middle Dutch Church was desecrated by the British during the Revolutionary War, the vestry of Trinity Church passed the following resolution in 1779: 'It being represented that the old Dutch Church is now used as a hospital for his Majesty's troops, this corporation, impressed with a grateful remembrance of the former kindness of the members of this ancient church, do offer them the use of St. George's Church to the congregation for celebrating Divine Worship.' The courteous offer was frankly accepted." . . . . . xvi. 1.

(28) Again: The *Weekly Monitor* of June 14, 1790, has the following account in



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which the "Rev. Dr. Lynn" is the Rev. Wm. Lynn, D.D., a Reformed Dutch Church minister in New York. Viz.: "Wednesday afternoon were interred in Trinity churchyard, the remains of the Hon. Theodoric Bland, Esq. The Hon. the Congress of the United States and the Society of the *Cincinnati*, together with a great number of respectable citizens, attended the funeral. The Hon. Richard H. Lee, John Walker, Isaac Coles, Samuel Griffin, Richard B. Lee, James Madison, Josiah Barker, and Thomas T. Tucker, Esquires, supported the pall. After the corpse was carried into the Church, his Reverence the Bishop (Provost) read prayers, after which the Rev. Dr. Lynn delivered a most excellent sermon, peculiarly adapted to the occasion." From the names of the pall-bearers, this appears to have been an important occasion, and a Dutch minister joining with the Bishop in the services in Trinity, proves that at that date the P. E. C. was not a schism. And this agrees with our family tradition. (xvi. 1.) Also "Perry's Hand-book of the General Conventions," p. 78-9, shows that in 1792 an effort was made to form a junction with the Methodist Church.

(29) **Personal Knowledge** (xvi. 1). To show my opportunities of knowing many things related in this work, I state the following: I entered Columbia College, New York, in 1820, and graduated in 1824. Bishop Hobart was then Bishop of New York, and a Trustee of Col. Coll., and had two sons in our class (xii. 30-32). I was one of the founders of St. John's Church in Passaic, and delegate to the Diocesan Convention of New Jersey, from 1860 to 1871 (xii. 50, 51). In 1863, as an avowed Low-Churchman, I was appointed Chairman of the Committee on Finance; and, believing that dissatisfaction was the cause of our empty treasury, devoted the whole year to writing and receiving letters and sending out printed circulars, in order to get our legislation so improved as to remove dissatisfaction. In this way I became acquainted with the characteristics of many leading men of both parties.

The "Journal" of 1864, p. 28, has this report: "The Committee beg leave to state that it is the first time in many years, that the Bishop's salary [of \$4,000] has been paid up in full, and a surplus over.—Geo. P. Schetky, Walter Rutherford, Auditing Committee." The Bishop's salary was then raised to \$5,000; then to \$6,000. In 1868, in consequence of the action of the General Convention, I resigned, by letter to Bishop Odenheimer, and gave my reasons, but remained a silent member of the Convention in 1869 to 1871. The "Journal" of 1869, p. 40, reports: "On motion of Mr. J. C. Garthwaite, *Resolved*, That the thanks of this Convention are justly due, and are hereby tendered to Mr. Benjamin Aycrigg, for the efficient and satisfactory manner in which he, as Chairman of the Committee on Finance, has for many years discharged the duties of that position, and that we deeply regret his resignation of it" (vii. 4; xii. 45, 49, 50, 51). I was actively associated with the Old Evangelical societies, until the vote of their majority in 1869 proved that it was *vox et præterea nihil* (xii. 46 to 48), but still acted in the diocese (49 to 51). On Oct. 30, 1873, I retired from the P. E. C. (iv. 8; xii. 51). On Nov. 12, 1873, I became acquainted with Bishop Cummins, and since that date have made the affairs of the R. E. C. my exclusive business (ix. 4).

(30) **Personal Recollections in New York.** In 1820, Trinity Church loaned to the Lutherans the use of St. Paul's Church for the ter-centennial of the Lutheran Reformation. This was not exclusiveness.

(31) In 1824 and previously, Trinity Church loaned to Columbia College the use

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of Trinity for Commencement. The chancel was entirely staged over, and we had no thought that we were walking over the "altar" of the "real presence."

(32) In 1825 Trinity Church loaned to Columbia College the use of St. John's Church for Commencement. Alexander, in his History of Princeton College, says that Bishop Hobart went to England in 1823, and returned in 1825. This change from Trinity to St. John's must, therefore, have occurred about the time of his return. It was commonly reported that he went to England Low-Church, and returned High-Church. I heard him frequently in St. John's Church, and although his voluminous writings may show this change, I have no recollection of anything which at that time contradicted the impressions in my younger days—that the P. E. C. differed from non-episcopal churches in no important particular, except that about 1825-6, much excitement was caused by the statement that the vestry of Trinity proposed to put up statues of the Saints inside the churches, and that threats were made that they would be pulled down by a mob of the parishioners. The statement itself may have been idle gossip, or may have been a feeler, without taking official action. Also, one of the class of 1821, and a French Catholic, once said to me: "You Episcopalians do not know the real doctrines of your Church. They are nearly the same as ours." I then supposed that he was very much mistaken. Now I do not.

(33) **Puseyism** first attracted my attention, as far as I remember, about 1844. I was then surprised by the remark of Bishop Benjamin Onderdonk, in St. John's Church, that "The Absolution in the service does not simply signify that such absolution has been promised to the penitent, but these words possess peculiar efficacy on being pronounced by a regularly authorized clergyman." *Edie's Ecclesiastical Cyclopaedia* says that the Oxford Tracts began to appear in 1833; that for two years they attracted little attention. But by 1852, 200 clergymen, and as many laymen, had publicly abjured Protestantism.

(34) Puseyism rapidly advanced in St. John's Church, and about 1845 I heard from Dr. Higbee in this church the most violent sectarian sermon that I have ever heard from an *educated* man against "Sectarianism." It appeared from his excited manner that he was determined to "fight" for his position. While leaving the church, I remarked to Dr. Hunter, our family physician, at my side, "I cannot stand this Puseyism and priest-craft. If this continue, I shall go elsewhere." "No!" said he. "If such as you and I leave, they will soon run into the Church of Rome." And about this time, during the excitement respecting the trial of Bishop Onderdonk for immorality, even the moderate and cautious Dr. Berrian, the Rector of Trinity, in referring to the excitement among the laity, said in substance: "You put your bodies into the hands of the physician, and you do not interfere with him, for you know nothing about it. And you put your purses into the hands of the lawyer, and you do not interfere with him, for you know nothing about it," and then left us to draw our own conclusions. (xvi. 27).

(35) About 1845, during the suspension of Bishop Onderdonk, I was present as a spectator, in the gallery at the Diocesan Convention in St. John's Church, when the question of electing a Provisional Bishop was brought up. The High Churchmen were opposed to it, and, if I remember correctly, wished to have Bishop Onderdonk reinstated. Dr. Tyng was addressing the Chair, when several of the Trinity people tried to embarrass him. But putting out his hand in that direction



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as if driving them away, he continued: "The diocese is now essentially vacant, and we might immediately proceed to elect another Bishop!"—when he stopped short, and looking down into the pew immediately before him, drew all eyes upon Dr. Higbee, who had screwed himself around and was grinning up at Dr. Tyng, when Dr. Tyng with a sweep of his hand past Dr. Higbee's face, concluded his remark: "Even the reverend gentleman who is now smiling in my face!" This created wonderful excitement, and was in after years referred to by Dr. Higbee as a "nomination." While walking from this Convention, my companion remarked: "I infer that you think there is a Romeward tendency in our Church?" I answered, "Not only so, but I believe that there are Romanists now occupying our pulpits, not only in feeling, but in fact, and known to be such by the Romish Bishops." He thought my opinion extravagant. But within less than a year, my words were proved to have been literally true, if we may believe charges that were publicly made, and never denied, as far as I know. I had private information of facts from which I drew my conclusion. . . . . xiii. 19.

(36, 37) Substitute (xvi. 30.)

(38, 39) In 1846, the official decision of Rev. Dr. Wainwright showed that he practically admitted that the dogma of Apostolic Succession was *theoretical*. (xvi. 26, 29, 30). But the Rev. Dr. Sparrow, Dean of the Alexandria Theological Seminary (and my fellow student in Col. Coll.) calls this dogma the "*Tap Root* of sacramentarianism." It has grown to a large tree since 1846, and now overshadows the P. E. C. (iii. Nov. 3, 1874, Changes; Nov. 11, *The Methodist*). As to the changes see the remarks of Dr. Tyng, Sr., and Bishop Lee of Delaware. (xx. 7).

(40) In 1867 we have the combined action of the Old Evangelicals showing that they did not regard the P. E. C. a schism cut off from communion with the Protestant world (xi. 10-12; xv. 1-12).

(41) In 1868, the trial of the Rev. J. P. Hubbard, of Westerly Rhode Island, for exchanging pulpits with Rev. Mr. Denison, of the Baptist Church, ended in failure, because the P. E. C. was not a schism. On this point the *Protestant Churchman* of July 23, 1868, says: "That the title of the Canon does not include such a case is manifest, . . . because he is known by the Canon . . . as 'a minister of another denomination,' then plainly he cannot be a 'person not a minister'; and the Canon cannot intend . . . to exclude him. . . . It was for a far different purpose. . . . The penalty until 1832 . . . was a general publication in secular papers of the name of the offender, with his crime. . . . The man who preached was the criminal. . . . This was the original, and until 1832 the general interpretation. . . . But since that time the attempt has been made furtively and now openly to engraft an entirely different construction. . . . In the growth of Sacerdotalism. . . . it is now considered safe to attack in such a trial the Reformed doctrine of the ministry. . . . It goes down to the very depths of Protestantism. This is admitted by one of the advocates of the procedure." (ii. June 25, 1874, *Chr. Union*). That is, as asserted by Bishops Onderdonk and Croes (xx. 6), this Canon was intended to keep out imposters, and not clergymen in good standing in other Churches, as when the minister of the Dutch Church joined with the Bishop (xii. 28).

(42) This trial having failed to prove that the P. E. C. was a schism, the General Convention a few weeks later determined to make it a schism by the Excluding Canon (xii. 59; iii. Jan. 27, 1875, Isolation; xx. 6).

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(43) "Fight it out within the Church." The R. E. C., and especially Bishop Cummins, have been charged with schism for having separated from the P. E. C. and for having abandoned this belligerent attitude (xii. 10.) Bishop Talbot uses very strong language to this effect (ii. July 15, 1874). Other Bishops do the same in gentle terms, viz. : Bishop Howe (ii. June 10, 1874) ; Bishop Robertson (ii. June 11, 1874) ; and Bishop Lee of Iowa (ii. June 13, 1874.)

(44) Such action may be justifiable, as long as there is a prospect of success, but it becomes factious and schismatical when success is hopeless. Before quoting the remarks of others on this point, I state the following personal recollections to prove that the cause of the Evangelicals has been constantly sinking.

(45) In 1868, the P. E. C. went positively into schism by passing the Excluding Canon (xii. 59). For this and similar reasons, I refused to hold an office in the Diocese of New Jersey (xii. 29). For this and similar reasons, a student against my advice withdrew from being a Candidate for Orders. For this and similar reasons, the Rev. Marshall B. Smith, against my wish, withdrew from the ministry of the P. E. C. (vii. 2). And this through a chain of consequences, brought in a High-Church clergymen, which led to the results stated (xii. 51). (iii. May 20, 1874, Can. ; Sept. 10, only one ; Oct. 19, Bd. ; Nov. 3, Pastoral 2d ; Feb. 9, 1875 ; Feb. 18, and 20, Ch. ; Feb. 20, Clergy ; Ch. ; Feb. 27, Growth ; Mar. 3, Dio.)

(46) In 1867, at a meeting of Evangelicals in New York, I objected strongly to the tone of a resolution ; that was passed nevertheless ; preliminary to the Philadelphia meetings, on the ground, that it was an implied *threat* that we would secede immediately, unless the changes in the Prayer Book should be made as we *demand*ed. Some of the speeches were most violent.

(47) The Chicago Conference of 1869 decided *unanimously* what kind of changes the Evangelicals *desired* in the Prayer Book (xi. 15). I proposed to the Chairman of the Committee on Resolutions, that we should immediately appoint a committee of laymen to bring this question before every parish in the Church, and agitate for the election of delegates to the Diocesan Conventions and to the General Convention, who would favor such changes. He said that it would be premature, since the whole matter was in the hands of a committee of clergymen who would report the changes desired at the meeting in Philadelphia in the fall.

(48) In the fall of 1869, I went to Philadelphia to hear this report, but in its place, heard the Committee offer the following resolution : "That the Committee be dissolved," and this was carried *nem. con.* I then offered the resolution, "That we do here and now determine what changes we desire in the Prayer Book." This created great confusion, as if a bomb-shell had fallen into the camp. Then there was an amendment, then an amendment to the amendment ; then a substitute on top of the amendment to the amendment, and this was carried by a large majority, to refer the whole question to the Bishops !!

*"Parturiunt montes, nascetur ridiculus mus."*

This is the last meeting of the kind that I attended, although I remained in the P. E. C. until Oct. 30, 1873. . . . . ix. 9 ; iv. 8 ; ii. Jan. 21, 1874, English.

(49) *Again* : The Protestant Episcopal Missionary Society of New Jersey kept aloof from the general diocesan organizations which were under the control of the High Church majority, and collecting contributions from Low Churchmen, used this money to educate Low Church young men for the ministry, and to build up



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or assist Low Church parishes. At the meeting of this P. E. M. S. in Trenton, 1871, the day before the Diocesan Convention, a committee of three laymen, including myself, was appointed to nominate officers and to select candidates for the General Convention. We reported in favor of retaining the existing officers of the P. E. M. S. and of selecting Rev. S. A. Clark and Hon. Cortlandt Parker as delegates to the General Convention. The last two nominations were confirmed, but the officers of the P. E. M. S. refused to serve another year, and proposed that we should disband, upon the ground that results proved that we were only feeders for the High Churchmen. Others thought differently, and they took the offices. We now hear from Rev. G. A. Redles (iii. March 3, 1875, Low), that of sixteen parishes thus assisted by the P. E. M. S. only one remains Low Church. And a statement in some newspaper about a year ago, showed about the same condition respecting the ministers educated as Low Churchmen.

(49½) The nomination of candidates for delegates to the General Convention was to meet the "Cumulative system" of voting introduced by Rev. Dr. Garrison (High Church), in 1870: "In all elections by ballot, each voter shall be entitled to as many votes as there are persons to be elected; which votes he may cast, all for one name, or may divide them among any number not exceeding the whole number to be voted for; and any ticket having such excess shall be rejected." ("Journal" of 1870, pp. 34, 41, 42). The object was to allow the Low Church minority to be represented. In 1871 a clergyman denounced this Canon and moved its abolition in a very excited manner. After some discussion, the Rev. J. N. Stansbury (High Church) moved to lay the resolution on the table. The "ayes!" appeared to be unanimous by the loud sound. Then about half a dozen "noes!" broke the stillness. Then in place of voting by the new Canon, one member proposed that we vote a single ticket (to meet the requirement of the Constitution, Art. xi., "by ballot.") Another read off the names that he proposed to vote for clerical representatives in the General Convention, with three High Churchmen and our choice, "Rev. S. A. Clark." No one else desiring to vote, the vote was declared to be unanimous. Then the same thing was done for the lay delegates, reading off three High Churchmen and our choice, "Cortlandt Parker." And the "Journal" of the Gen. Con. of 1874 contains again the names of "Rev. S. A. Clark" and "Cortlandt Parker," both Low Churchmen of unusual influence, and practically put there by the High Church majority to speak and vote against themselves, for the High Churchmen can put them out if they please. Hence the remarks (iii. Oct. 29, 1874, Dr. Garrison; vii. 4; xiii. 8; xiv. 4).

(50) The following is one of the cases referred to by Mr. Redles (iii. March 3, 1875, Low), and is copied from one of the printed circulars: "Policy of St. John's Protestant Episcopal Church, Passaic, N. J.—The Rector of the parish (since October 1, 1860) having resigned his rectorship of the parish, said resignation to take effect on the first Sunday in June, the Vestry prepared and signed the following preamble and resolution, which were submitted to the congregation at the Annual Parish Meeting for the election of Church officers, on Easter Monday, April 13, 1868, and were, on motion, *unanimously* endorsed: *Whereas*, The nucleus of this parish of St. John's Church, in Passaic, N. J., was collected under the auspices of the Low Church *Protestant Episcopal Missionary Society of New Jersey*; and the lay members composing said parish have always been Low Churchmen; and as such, the

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parish in its infancy, and at the request of the Vestry, received \$600 from said society; and as such, has accumulated a valuable Church property by the contributions and exertions of those who would have done nothing for a High Church parish; so that said parish is bound in good faith to take care that the trust funds placed in its hands be not diverted from the objects intended by the donors; and *Whereas*, we, the Vestry of said parish, represent the same views, and *deny the dogma that 'There is no Church without a Bishop,' and hold that the Protestant Episcopal and other denominations in our village and elsewhere—who maintain substantially the same grand principles of Christianity—are only branches of the same Catholic Church, under different forms of organization*: Therefore, *Resolved*, That this paper be included in the Call to any clergyman that we may elect as our Rector, and that his acceptance of the same shall signify that he agrees with the above, and will resign in case he shall change his views on these points.—Benjamin Ayerigg, Senior Warden, Jacob K. Dunham, Junior Warden, James A. Norton, Sec. of Vestry, George H. Evans, Richard A. Terhune, M.D., Walstein S. Brown, John H. Pell, Vestry of St. John's Church, Passaic.—Approved in Parish Meeting and ordered to be printed, April 13, 1868. MARSHALL B. SMITH, Rector and President."

(51) This shows the position of St. John's Church, from its inception in 1859 up to 1871. During this time we had bought an acre of ground in the heart of the city, and built a beautiful church, and bought a fine rectory and ground, and had thus accumulated a property worth about \$30,000 more than the debts, which were trifling in comparison, and left at interest intentionally. In 1871 I declined a re-election, and went to Europe. On my return in 1872, I found that the new Vestry had ignored the action of 1868 (xii. 50), and had elected an avowed High-Churchman. The result is stated (iv. 8; iii. March 25, 1874, Parties; March 29, 1875, Low; xi. 1).

(52) **St. Alban's Ritualistic Church**.....iii. July 9, 1874.

(53) (iii. Oct. 12, 1874). The General Convention of the P. E. C. showed a proper spirit of independence in refusing to become the tail of a Pan-Anglican Church. But the following extracts (54, 55) show that, in the opinion of the Bishop of Albany, the P. E. C. is now under the same political control as the Church of England, although the contrary opinion was expressed by both Houses in 1814.

xii. 26.

(54, 55) (iii. Oct. 26, 1874, Rev.; Feb. 27, 1875, Rit. and Bishop). Dr. De Koven says: "I want to give anybody in this house the opportunity of presenting me for false doctrine if he wishes; and in order to do so, I choose some language that is balder and barer than I myself would use, excepting in a company of theologians." And he thus dares the whole General Convention of the P. E. C., because he uses "adjudicated words of an English judge to express what opinions were allowable in the Church," as the Bishop says.....xi. 1.

**TRIUMPH OF THE RITUALISTS.**

(56) The *Methodist Recorder* (ii. Dec. 17, 1873) says: "In a few years, if we are to judge by facts and figures, the High-Churchmen will have the control of property, literature, theology, people, and all."...iii. March 25 and April 8, 1874, Parties.

Rev. Dr. Adams (iii. Oct. 29, 1874) in Gen. Con. said of the R. E. C.: "They felt alarmed; they believed that there was so strong a current in the Church—of



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advancement—that they were not safe in remaining here, and they had to leave the ship before she sunk.” And again (iii. Dec. 31, 1874), with respect to the proposed canon to allow the omission of the “Regeneration” clause, he said, “I hope no vote of this House will try to....restore them to life, which life will uphold Bishop Cheney.”

**Rev. Dr. Huntingdon** (iii. Oct. 29, 1874) in Gen. Con. said: “To my mind, the crisis comes from a far profounder movement than that” [*i. e.*, the R. E. C.] He then attributes it to “that illustrious man, John Henry Newman.”

**Church Journal** (iii. June 11, 1874) says: “The question is not one of cassocks, chasubles, cottas, or processionals, but of doctrine, and that doctrine goes to the very root of things.”

**Church and State** (iii. Sept. 24, 1874) says: “The General Convention is given to understand that Ritualism is unterrified and unabated.”

**Goddard, of St. Andrews**, (iii. Nov. 11, 1874) says: “The R. E. C. does exist and grow, and Ritualism and Eucharistic Adoration are not wounded to death among us.”

**Church Journal** (iii. Feb. 25, 1874) says: “The old-fashioned Evangelicals, swamped into a hopeless and helpless minority, stand looking on, asking what we propose to do about it.”.....xii. 59.

**Rev. Jas. A. Latané** (iii. Jan. 12, 1874) says: “In the Church the battle has been fought, and in the Church the battle has been lost.”

**The Late General Convention** came on after nearly all the above had been written. The R. E. C. had been organized, and produced a deep impression (xiii. 10). All knew that the P. E. C. had reached a crisis, and, acting with this knowledge, the General Convention, by a strong vote, determined the future standing of the P. E. C.....xii. 59.

(57) The alternative presented to the Evangelicals in the P. E. C. was to submit or leave (iii. Nov. 11, 1874, Ch. Jo. and St. X.) We had the opinion of the Chief Justice of Great Britain that the Prayer Book gives the Ritualists a status in the Ch. Eng. (xii. 24). The Prayer Book of the P. E. C. gives to them the same status in the P. E. C. (xii. 25). They are undoubtedly honest, and they are earnest and united. They have the control, and have been constantly growing stronger. To resist when resistance is useless—is faction in the State and schism in the Church. The Reformers quietly retired rather than submit to what they believed to be wrong (xiv.) All the confusion arising from this separation has been on the part of the P. E. C., which has pursued the Reformers as Pharaoh pursued the Israelites, and for the same reason.....xiii. 10.

**COMPREHENSIVE CHURCH.**

(58) To disprove charges made against the R. E. C. (xiii. 10), we have Apostolic example to prove the duty of separating from schism (xii. 7.), and the authority of *Church and State* (iii. Sept. 10, 1874) for saying that the P. E. C. comprehends “Low, High, High and Dry, High, fancy, mixed, and compound.” This, although not intended to be taken literally, does not exaggerate the schismatic condition of the P. E. C., with the different parties “checking, abusing, opposing each other, giving occasion for the infidel to scoff, and leading the unreflecting to believe that religion is nothing but priestcraft.” (iii. Jan. 7, 1875, Parties). Thus, in Chapter XI, we

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have the proof that the Principles of the R. E. C. are identical with those of the Low Church party in the P. E. C. And these Low Church views are given in Chapter III., under the caption "Low," and in (iv. v. vii. ix. xi. xiv. xv.) These are very simple and uniform, and represent the views of the "Old Evangelicals" in the P. E. C., and doubtless there are many yet remaining in the P. E. C. who differ from the R. E. C. only as to the propriety of separating. These form one party in that Church, called "Low" by *Church and State* as above. And we have all the varieties in the following extracts in Chapter III. (iii. Dec. 4, 1873, Excl.; Jan. 1, 1864, Rit.; March 4, Rit.; High and Low; March 18, Rit.; March 25, Low; May 7; June 10, High and Low; June 12, Rit.; July 8, Rit.; July 9, Bp. and St. Alban's; Aug. 27; Sept. 26; Oct. 1, Rit.; Oct. 8, Greek; Oct. 12, Toler; Oct. 19, Rit. and Rit.; Oct. 22, Court; Oct. 23, Rit.; do; Oct. 24 to 29, Rit.; Oct. 26, Dr. De and Rit.; Oct. 27, Bp. and Rit. in 5 extracts, and Canon; Oct. 29, Report and Dr. Andrews and Inf. and Dr. Hunting, and "Let"; Oct. 31, Can., Dr. Beck, Dr. Adams, Canon Ref. and on Bap.; Nov. 3, Pastoral 3d; Nov. 11, Pastoral; Drift; Bapt.; Rejoice; Ch. Jo.; Nov. 14, Low; Nov. 18, Rit.; Dec. 9, Bap.; Dec. 16, Div.; Dec. 25, Mid.; Dec. 30, High; Dec. 30, Low; Parties; Dec. 31, Tor.; Jan. 7, 1875, *Parties*; Jan. 8, Toronto; Jan. 14, Toronto; Jan. 16, Toronto; Jan. 27, Lay; Feb. 4, Illinois; Feb. 5, DeKoven Bishop; Feb. 6, Gen.; Coleman; Feb. 8, Jag.; Feb. 10, De K., Rit. Log., Can.; Feb. 11, De K.; Feb. 13, De K.; Feb. 15, De K.; Feb. 18, Log; Church; Bishop; do; Feb. 24, Parties; Feb. 25, Low; Feb. 27, Rit.; March 3, Exclu.; March 17, Ireland; do. Ch. Eng.; xx. 1).

**GENERAL CONVENTION OF P. E. C., OCT. 8 to NOV. 3, 1874.**

(59) *Church and State* (iii. Nov. 11, 1874) says: "Some of the adherents of the R. E. C. are evidently disappointed with the results of the late General Convention." But in what respect is not stated. We shall now see.

*Church Journal* (iii. Nov. 11, 1874) says: "May the hand be withered and the tongue dumb that moves again for debate or strife, that writes or speaks to organize a party or to promote views." (iii. Jan. 7, 1875, Ch. Jo.)

*Standard of the Cross* (iii. Nov. 11, 1874) rejoices in the result of the late Convention. Now we have these facts to show the "drift of the Church"—*Romeward*.

The **Excluding Canon** of 1868, still draws the line of schism in these words: "No minister in charge of any congregation of this Church, or, in case of vacancy or absence no church wardens, vestrymen, or trustees of the congregation shall permit any person to officiate therein, without sufficient evidence of his being duly licensed or ordained to be a minister of this Church; provided. . . . communicants. . . . to act as lay readers. . . ." Canon II. Title i. Digest of the P. E. C. (xii. 41, 42; iii. Dec. 4, 1873, Exclusive).

**Baptismal Regeneration** (iii. Oct. 24 to 31, 1874). The Committee in General Convention proposed to leave the "regeneration" clause optional. The debates show that this was requested by the Diocese of Virginia, and a large number of individuals. Dr. C. W. Andrews (iii. Oct. 29) told them that this was the main question that drove evangelical ministers out of the P. E. C. No one holds that this clause is necessary to the validity of the Sacrament. But the Ritualists hold that it expresses a doctrinal truth, that the child is saved *ex opere operato*. This pro-



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posed liberty to allow evangelical clergymen to omit the words which they believe to convey a falsehood, without any change for those who prefer the present form, received only 5 clerical and 6 lay votes in its favor to 34 clerical and 24 lay votes against it, making the total 11 to 58, or nearly  $5\frac{1}{2}$  to 1, in favor of forcing evangelical ministers to say what they do not believe, or else, as said Rev. Dr. Beck (iii. Oct. 31, 1874), "If you find that you are wrong in using this book, withdraw from the Church whose manual it is." (iii. Dec. 9, 1874, Bapt).

**Canon on Ritual** (iii. Oct. 23 to 31, 1874). This proves that the Ritualists controlled the General Convention in some way that can only be surmised, since the House of Bishops act in secret. In (iii. Nov. 14, 1874, Ritualist) some of the thirty-two points enumerated are beyond my knowledge. But the official report shows these simple facts. The House of Deputies wished to prohibit "Incense" and "Crucifix" in express terms. The House of Bishops refused. The Deputies insisted, and appointed a Committee of Conference. The Deputies yielded to the Bishops, and the words "Incense" and "Crucifix" were stricken from the Canon, and in this form the Canon was passed by ayes, 28 Clerical, and 28 Lay votes, to noes, 2 Clerical, and 1 Lay vote; or total, 56 to 3. So, that by an almost unanimous vote of the General Convention, the Ritualists are now officially informed that they may use Incense and the figure of Christ suspended on the Cross, without the danger of being charged with wrong.

**Eucharistic Adoration** (iii. Dec. 12, 1874). Rev. Dr. Craik, the President of the House of Deputies in the General Convention of 1874 (and previously), in a late sermon said: "A far more solemn and emphatic condemnation of this virtual revival of an exploded pagan theory, was given by the refusal of the House of Deputies to confirm Dr. Seymour as Bishop of Illinois."

But (iii. Oct. 22, 1874) the table of votes shows that he had 89 to 71 clerical votes, or a majority of 18 individual clergymen; and 19 to 10 Diocesan clerical votes, or a majority of 9 Dioceses by clergymen; and 145 to 139 members of the Convention, or a majority of 6 members, if on joint ballot, by individuals; and 32 to 23 Dioceses, or a majority of 9 Dioceses, if on joint ballot by Dioceses. And he was only defeated by a technical majority of 12 individual laymen out of 124 laymen, and a technical majority of 5 out of 31 Dioceses voting by laymen, because by Canon he must have a majority of both Orders voting separately. Hence, although this "pagan theory" was not technically endorsed by the General Convention, still it was endorsed by the actual majority of 6 votes of all the members, and by 89 to 71 of the Clergymen.

And (iii. Feb. 10, 1875) Rev. Dr. Seymour says: "Holding the highest and most responsible office which a presbyter can occupy, as representing the whole Church in presiding over the General Theological Seminary." And this is explained by (iii. Oct. 26, Dr. Seymour; Oct. 31, Trustees) showing that the Dioceses nominate, and the General Convention elects, the Trustees, and that the Trustees have appointed (as they still retain) Dr. Seymour in his position to teach this "exploded pagan theory." And the vote in Convention shows that he fairly represents the wishes of the majority of the Convention.

iii. Dec. 25, 1874, Midnight; Feb. 4, 1875, Gen. Sem.

**Rev. Dr. Hopkins** (iii. Feb. 18, 1875) says that Professor Seymour "is still left free to instill his principles into the heads of candidates for Holy Orders,

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though (apparently) pronounced unfit to lay his hands upon the outside of the same.".....ii. Dec. 2, 1873, Organization.

(60) **R. E. C. and other Protestant Churches.** The R. E. C. having separated from the P. E. C., is no longer combined with the Old Evangelicals in forming a schism in that Church; nor, combined with the other schisms in that Church, is it forced by the ruling majority to be a part of the general schism of the P. E. C. towards other churches which carry the name Protestant (xii. 58). Its principles being simple, uniform, and held by all alike, there is no internal schism. These principles are frequently explained, and the difference drawn between the R. E. C. and the P. E. C. Thus we hope to repel discordant accessions, and thus keep out internal schism such as now troubles the P. E. C. (xiv. 9). Other Protestant Churches are neither schisms nor in schism, as a general rule. There are exceptions. But not in the case of either in (xv.) and some others. Many Baptists are abandoning their schismatic "close communion" resemblance to the P. E. C. I know of no reason why there should not be a Federative union between the R. E. C. and the P. E. C. (xiv.; xv. 16) except the spirit of the P. E. C. towards the R. E. C. (xiii). This spirit is analogous to that exhibited by the mother-country when the American Colonies declared their independence, and like that, will die out with those who are cotemporaries with the separation.



## CHAPTER XIII.

### SPIRIT OF THE P. E. C. TOWARD THE R. E. C.

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CONTENTS:—(1 to 4). *Preliminaries*.—(5). *Some admit the principal of separation*.—(6). *Bishops Lee, and Johns, and Vail, and Clarkson object like Christians*.—(7 to 9). *Some appear to want charity, and to use the sword of Joab; others to mean less than the words express; others to be frightened*.—(10). *Collection of epithets*.—(11). *Answers*.—(12). *“Formally deposed.”*—(13). *But Dr. Cheney was not deposed*.—(14 to 17). *Bishop Lewis, of Canada, with (15) Record of Bishop Cummins*.—(18 to 22). *Bishop Lee, of Delaware; his first complaint is a compliment. Bishop Cummins did not think of resigning until after Oct. 12. Several Bishops admit the time may come. He and others thought the time had come*.—(23). *Dr. Fulton thinks that he is the first to use hard words*.—(24). *Bishop Stevens alone raises a question of veracity*.—(25). *Dr. Sullivan is frightened out of propriety*.—(26). *The Standard of the Cross cries for “quarter.”*—(10½). *P. E. C. is a small denomination*.

SEE THE FOLLOWING CHAPTERS FOR PROOF.

#### 1st Section.

(1) (xii. 12, 25, 58): That the Church of England and the P. E. C. form a Pan-Anglican schism, which cuts itself off from the Protestant world while it is cut off by the schismatic Churches of Greece and Rome.

(2) (xii. 56, 58, 59): That each of these two parts of the Pan-Anglican schism is a “comprehensive Church” containing different “parties” or “schools,” with antagonistic opinions on points deemed vital by all parties; and that each is in a chronic state of schism with the different parties forming hostile factions, “fighting it out within the Church,” while the ruling majority is carrying the whole in the direction of Mediævalism.....xvi. 20.

(3) (xi. 24, 25, 26): That the clergy of the R. E. C. were, for the most part, formerly “Old Evangelicals who carried the Evangelical banner so nobly” in the P. E. C., who have ceased to be a party in schism in the P. E. C., and have separated from those with whom they could not agree, as did Paul and Barnabas (Acts 15:39), and in so doing have proved their heroism in breasting the torrent of abuse (xiii. 10), which has been of great service to the R. E. C. in keeping off the *drift-wood* that appears to be collecting in the opposite direction.

iii. May 20, 1874. Candidates degenerating.

(4) (xiv. 3, 8, 9): That the R. E. C. has not made a single attack upon the P. E. C., and in three cases only has corrected erroneous statements made by the P. E. C. to injure the R. E. C.; but has endeavored to make all understand the

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difference between the R. E. C. and the P. E. C., thus repelling those who agree with the ruling majority in the P. E. C. And the remarks by the P. E. C., are collected in this chapter, as valuable testimony on the part of the P. E. C., to verify the statements made by the R. E. C. And the plain statement of facts and conclusions in this book are not abuse, but matters of argument... .xiii. 28.

(5) (ii.): That several Bishops appear to admit that the time may come when a *separation* from the P. E. C. will become a duty on the part of the Old Evangelicals; but they think that the time is not *yet*. The difference between them and the R. E. C. is not of principle, but of quantity. (ii. Dec. 11, 1873, Bp. H. W. Lee; June 25, 1874, Bp. Lee, of Delaware; July 2, Bp. Alford; June 11, Bp. Robertson; Aug. 5, Bp. Vail.)

(6) (ii.) Several Bishops have objected to a new organization in a thoroughly Christian spirit. Had these been true representatives of the ruling characteristic of the P. E. C., there would have been no R. E. C. (ii. Feb. 10, 1875, Bp. Vail; Feb. 26, Bp. Lee of Delaware; March 4, Bp. Johns; Sept. 10, Bp. Clarkson.)

(7) (ii.) But with respect to some (xiii. 10) the reader is referred to the injunction on the score of Charity (iii. Nov. 3, Pastoral Letter), and charity as described by St. Paul (1st. Cor. xiii.), and the sword of Joab (2d. Sam. xx. 9, 10); and (3d John 9, 10) and (xvi. 27.)

(8) (ii. June 3, Bp. Odenheimer). At the same time, the violence of expression against the R. E. C. may, in some cases, produce an impression that was not seriously intended. Thus: the expressions quoted, may be classed with others made by Bishop Odenheimer in Convention of New Jersey in 1862 [?], when an exciting session lasted until near midnight, and the Hon. Cortlandt Parker (xii. 49, 49½) thus addressed the Bishop: "I have this day heard remarks from that Chair that are only suited to a throne, and that throne the *Papacy*," dropping his voice to a play-house whisper on the last word. I took occasion to call at the office of the speaker and thank him for what he had said. But at the same time, I admire Bishop Odenheimer, and from many years' acquaintance, know that his practice is better than his theory. Hence I do not understand the remarks here quoted, as I would understand the same remarks from a stranger. From the general characteristics of some of the others, I suppose that the same remarks may apply to them.

vii. 4; xiv. 4.

(9) (ii. Dec. 31, 1873, So. Ch.) The general feeling is probably accounted for in this extract.

(10) Varieties of expression for the same thoughts that will apply with equal force to Cranmer, Latimer, Ridley, and Ch. Eng.

II. Dec. 1, 1873. (Card). "Sorrow, but no sympathy." (x. 15.)

II. Dec. 4. (Ch. Jo.) "Fallen Bishop; wretched sin; ridiculous; unbalanced; apostate Bishop." (xiii. 11).

II. Dec. 6. (Chn.) "Formally deposed." (xiii. 12, 13.)

II. Dec. 11. (Chn.) "Fallen Bishop."

II. Dec. 13. (Ch. St.) "Utterly dishonorable." (ii. Dec 16, 1874. B. A.)

II. Dec. 17. (Ch. Jo.) "Better than some others."

II. Dec. 17. (So. Ch.) "Foolish."

II. Dec. 31. (Bp. Pearce). "Feeble schism; most miserable case; misguided."

xx. 1. Jan. 14, 1874. (Bishop Doane). "Heated haste; in debt, distress, dis-



**9th Section. 1874.**

contented ; violent schism ; degenerate ; Pharisaism ; venom ; reaked ; gall ; false witness ; noxious flower ; contradicts itself." (xx. 1).

II. Feb. 23. (Bp. Lewis). "Not consistent ; spurious ; if men of learning ; petty American sect," and (iii. Dec. 31, 1874), "Ch. Eng. is not Protestant." (xiii. 14 to 17.) (xx. 8.)

II. Feb. 26. (Bp. Lee, of Delaware). (xiii. 6, 18 to 22).

II. March 14 (Bp. Whittingham). "Perjured Bishop."

III. April 8. (Bp. Potter). "Mosquito."

II. April 22. (Dr. Fulton). "Perjury ; treachery ; ungentlemanlike infidelity ; betrayed." (xiii. 23.)

II. May 7. (Bp. Quintard). "Evil course of her wayward son."

II. May 21. (Ch. St.) answered (xiii. 11.)

II. June 3. (Bp. Odenheimer). "Schism ; ungodly ; unchurchly ; ungenerous ; misguided." (xiii. 8.)

II. June 3. (Ch. Jo.) "Queerest Bishop."

II. June 3. (Chn.) "Drunken slave."

II. June 3. (Rev. Dr. Stewart). "Maggots ; god of flies."

II. June 3. (Bp. Smith). refers to "Anti-Christ."

II. June 10. (Bp. Stevens). "Unfaithfulness ; disaffected sect ; falsehoods ; misrepresentations ; perversions." (xiii. 11, 24.)

June 10. (Bp. Huntington). "Without reason ; justification ; logical weight ; clearness, or pathos. Weak, distracting ; barren ; futile ; schism ; bitter ; cruel ; indignity." (xx. 5.)

II. June 25. (Bp. Clark). "Quasi-Episcopacy ; disaffected."

II. June 25. (Bp. Williams). "Worse than death."

II. June 25. (Bp. Lee of Del.) "Legitimate fruit."

II. July 2. (Bp. Kerfoot). "Schism ; sloughing off ; betrayed his trust."

II. July 9. (Bp. Gregg). "A miserable following."

II. July 15. (Bp. Talbot). "Unhappy and misguided ; schismatical ; treachery to vows ; betrayed ; wounded the Church."

II. Aug. 19 (Ch. St.) "Unwise and miserably abortive."

II. Oct. 22. (Dr. Harwood). "Hangs fire."

III. Oct. 29. (Dr. Adams). "Leave the sinking ship."

III. Oct. 29. (Dr. Sullivan). "In debt, distress, discontented ; skulked ; coward ; smote the hindmost." (xiii. 25.)

III. Oct. 31. (Dr. Fulton). "Blister."

II. Nov. 18. (Ch. St.) Answered. (xiii. 11.)

II. Jan. 7, 1875. (Pacific Churchman). "Ambition ; ignorance ; perjured ; apostate ; Cheeney." (Post-prandial.)

III. Feb. 10. (Canada). "The difficulty."

III. Feb. 18. ("V." in So. Ch.) "Loving spirit" of the P. E. C. !

II. Feb. 25. (Rev. A. D. Miller). "Made an ass of yourself." (xiii. 27.)

II. Feb. 25. (Postal Card). "Ex-Rev." (xiii. 27.)

II. March 4. (St. X.) "Stop agitating." (xiii. 26.)

II. April 7. (Bp. Howe). "Abuse ; schism ; not argue." (xiii. 28.)

III. Feb. 25. (Pope Pius IX.) Expresses the same thoughts in these words, viz. : "Wolves, perfidious, Pharisees, Philistines, thieves, revolutionists, Jacobins,

## 9th Section.

sectarians, liars, hypocrites, dropsical, impious, children of Satan, of perdition, of sin and corruption, enemies of God, satellites of Satan in human flesh, monsters of hell, demons incarnate, stinking corpses, men issued from the pits of hell," "traitors led by the spirit of hell, teachers of iniquity," "diabolical halls," "hell is unchained against him, even its deepest pits." Gladstone says: "Nearly, if not quite, every one of these words is from the Pope's own lips, and the catalogue is not exhaustive." (iii. Feb. 25, 1875, Obs.).....(xx. 10.)

(10½) *Now*: When the Pope thus speaks, he is the mouthpiece of the millions of Roman Catholics throughout the world. They all agree that he is "*infallible*." But in the P. E. C. each speaker represents only his own part of this denomination (xii. 58). The entire P. E. C., according to the census of 1870, stood eighth in the list of Protestant Churches, being exceeded in members by: 1st, Baptists, 1,410,493; 2d, Methodist Episcopal, North, 1,367,134; 3d, Other Methodists, except South, 773,022; 4th, Methodist Episcopal, South, 571,241; 5th, Presbyterian, North, 455,378; 6th, Lutherans, 449,510; 7th, Congregational, 306,518; 8th, Protestant Episcopal, 224,995; while the annual increase of the Methodist Episcopal, North and South together, was 94,368, or more than one-third of the whole P. E. C. Then to the above, add the membership of 9th, German Reformed, 217,910; 10th, United Brethren, 120,445; 11th, Cumberland Presbyterian, 96,335; 12th, Presbyterian, South, 87,529; 13th, United Presbyterians, 71,804; 14th, Reformed Dutch, 63,483; 15th, Moravians, 7,097; making the total membership of the Protestant Churches in the country 6,222,894; so that all the parties of the P. E. C. put together, count only one in twenty-eight of the Protestants, without including the Roman Catholics, whose representative, the Pope, speaks of them and other Protestants as above quoted (xiii. 10—iii. Feb. 28, 1875). Hence the modest assurance of "The Church" and of "Churchmen" is more remarkable than that of the one juryman who *knew* that he was right, and complained of the *obstinacy* of the other eleven, who would not yield to him. If it be objected that number is not a proper standard, then is the Pan-Anglican Church a political failure, for the object in making it so "comprehensive" on the score of doctrine (xii. 58), was to collect as many *persons* as possible. (xii. 12 to 26; 29 references; xx. i; iii. Feb. 9 and 20, 1875.)

(11) **For Answers** to the above (ii. Dec. 4, 1873, Ch. Jo.) by an unknown author, see (ii. Dec. 31, 1873, So. Ch.) Then the three following by three Reformers (ii. June 3, 1874, Epis.) in answer to (ii. May 21, 1874, Ch. St.), and (ii. June 10, 1874, Open Letter) in answer to (ii. June 10, 1874, Bp. Stevens), and (ii. Dec. 16, 1874, B. A.) in answer to (ii. Nov. 18, 1874, Ch. St.) Then, leaving the reader to draw his own conclusions as to the others (xiii. 10), examine the following:

(12) **(II. Dec. 6, 1873).** Why does the *Churchman* use the expression "formally deposed," with respect to these clergymen who had all *resigned* when in good standing? Was it to create the impression without telling a falsehood, that they had been driven out of the P. E. C. for heresy, crime, or immorality? And why do the "Church Almanacs" say "deposed" for resigned? All Churches depose for heresy, crime, or immorality. The P. E. C. is peculiar in attempting to *disgrace* her clergymen who go elsewhere, and when you say that a minister of that Church has been "deposed," it may be for the "offence" of resigning, or for heresy, crime, or immorality, unless explained in the courteous manner of Bishop Odenheimer in the "Journal" of the New Jersey Convention: "1869, April 19—Deposed on his



**12th Section,**

letter of resignation, and not for crime or immorality, Rev. Marshall B. Smith." If the *Churchman* offer the excuse that this was written for Episcopalians who know that deposition follows resignation, then why not give that reason, as did Bishop Odenheimer? Or why use the word at all when it may be so easily misunderstood? And why the intensitive, "*formally deposed*," since if not "formally deposed" he is not deposed at all? (iii. Oct. 31, 1874, Drs. Beck and Adams).

(13) **But the Rev. Charles E. Cheney, D.D.**, was not "formally deposed," as stated by the *Churchman*. He had signed the Chicago Protest (xi. 14), and he had omitted the single word "Regenerate" in Infant Baptism. Many others do the same (iii. July 15; Aug. 13, 1874; Feb. 10, 1875). But by "Geographical Churchmanship" (iii. Sept. 10) for this (or under this pretence) he was condemned, and declared by Bishop Whitehouse "Degraded from the ministry of the Church of God." Had his trial been Canonical, this sentence was not, for Canon 5, Title II. of the Digest says, "Deposed from the ministry of this Church." He would not thus have been "formally deposed." But, says *Church and State* (iii. Sept. 10), in "the chaotic condition of our Courts".... 'uncanonical sentences' are "irreversible" (except perhaps by the civil courts.) (iii. Feb. 3, 1875, Prot.) Thus we find (iii. Aug. 19) the Civil Court of Illinois decided that his trial by four assessors when five were appointed, vitiated the whole proceeding, and he not having been "formally deposed" according to Canon, was not deposed at all; and, being still a Presbyter of the P. E. C., he could not be ejected from the property belonging to the P. E. C. And such was his position when he was elected Bishop in the R. E. C. at the Council of Dec. 2, referred to by the *Churchman* as above, and such his position when he was consecrated Bishop, Dec. 14, by Bishop Cummins, who was in like position—chained to the P. E. C. against his will, and not allowed to resign by the singular laws of that Church. And such is still the position of Bishop Cheney, who, by the terms of the Canon of the P. E. C., is still a Presbyter in the P. E. C., although he is a Bishop in the R. E. C. (xi. 43). And why are the Canonists troubled about this matter, if not as supposed? (ii. Dec. 31, 1873, So. Ch.)

(13½) **(II. Dec. 13, 1873).** "Indelicacy....on the eve of the final act." This is answered.....xiii. 20.

(14) **II. Feb. 23, 1874.** Bishop Lewis, of Ontario, thinks that Bishop Cummins has been inconsistent. This might be so if he entertained the same views as Bishop Lewis on the subject of Apostolic Succession. But consistency is not laid down as a *Christian* virtue, and whether consistent or not, I believe that it was the finger of Providence which directed Bishop Cummins and the other founders of the R. E. C. through their previous course, to prepare them for that especial work. Certainly they would not have been prepared for that work without their previous experience .....iv. 4 to 8.

(15) As to this consistency. Bishop Coxe, in his record of Bishop Cummins (in the *Churchman's Calendar*) states that he was "born Dec. 11, 1822; educated at Dickinson College, Pa., graduating in 1841; ordained deacon by Bishop Lee, of Delaware, in Oct., 1845, and priest by the same prelate in July, 1847....assistant Bishop of Kentucky Nov. 15, 1866." Thus at about the usual age of 23 he became deacon in the P. E. C., and this was the Church of his paternal and maternal ancestors. Bishop Coxe omits to state that Dickinson College is a Methodist institu-

**15th Section.**

tion, and that for one year Bishop Cummins acted as a Methodist deacon before he became deacon in the P. E. C.

(16) Also, Bishop Lewis must rank himself very high on the score of "learning," to assume such superiority over several clergymen in the R. E. C. (ii. Nov. 19, 1873, Bp. Cum. References).....xvii. 2.

(17) Again. He says: "The name Protestant....is never used in the description of our Church. It is never introduced, in connection with our national Church, in our acts of Parliament" (iii. Dec. 31, 1874, Tor.), while its full title is "The Protestant Church of England as by law established.".....xii. 17; xx. 8.

(18) (ii. Feb. 26, 1874). **Bishop Alfred Lee, of Delaware** (xiii. 6). This letter is dated Nov. 14. It must have been written almost immediately on receipt of information of the resignation of Bishop Cummins, dated Nov. 10. He wished to cause a retraction, and used such arguments as immediately suggested themselves from his point of view, without time to examine the other side. He does not repeat these remarks in his address made formally in Convention.

ii. June 25, 1874.

(19). Take the other side, and his first complaint is a compliment to Bishop Cummins. So is the "Card" (ii. Dec. 1, 1873). So is the remark of Dr. Tyng, Sr. (ii. Dec. 4, 1873). These substantiate the public assertion of Bishop Cummins, "I consulted with no man when I took this step;" and they agree with all that I know on and after Nov. 12, 1873 (ix. 4 to 16). They prove that Bishop Cummins was no *traitor*, forming a party within the Church, to leave the Church while acting as a member of that Church; for these are the very men with whom he had been accustomed to act, and the first to whom he would have communicated his plan if he had intended to make up a party to leave that Church.... xii. 35., xi. 26

(20) Again (ii. Feb. 26). As to the dilemma. The sudden change that I witnessed respecting the reprint of the Prayer Book of 1785, was proof of previous intention of using it for a different purpose; *i. e.*, as a Low-Church document (vi. 4). And the decision to resign must have been after this was put into the printer's hand; so that it must have been after the Alliance met, and, therefore, with less time for consideration than allowed by Bishop Lee.

(21) But several Bishops, including Bishop Lee himself, on a subsequent occasion, speak very plainly of the threatened results from the present Romeward tendency in the P. E. C. (xiii. 5). And within my own knowledge in 1867, I formally objected to a resolution when passed by the Evangelicals, because it carried an implied threat that we would secede immediately unless the General Convention should comply with our demands (xii. 46). And in 1869 I endeavored to dissuade Rev. M. B. Smith from withdrawing from the P. E. C., by the remark that there might be a favorable result from so much agitation; and he answered, "That may do for you. As a layman you simply say, 'I don't believe it,' but as a clergyman I am obliged to use words which I believe convey falsehoods." And many other clergymen and laymen had withdrawn for similar reasons.....xi. 24.

(22) Thus the whole question of the position of Low-Churchmen in the P. E. C. had been thoroughly discussed before the date of the Joint Communion of Oct. 12 (v. 3, 4). This communion aroused a discussion that concentrated, in a few weeks, the result of many years. Bishop Cummins, as I suppose, was then forced to the conclusion that resistance within the P. E. C. would be futile, and, consequently,



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resigned on Nov. 10, 1873. As a layman, I had for this reason abandoned the Church of my ancestors on Oct. 30, 1873 (xii. 45), and when an honest man reaches this conclusion, it requires neither years, nor months, nor weeks, to act upon his judgment, that he must retire immediately.

ii. Jan. 21, 1874, Eng.; iii. Dec. 4, 1873, Parties.

(23) (II. April 22, 1874). Rev. Dr. Fulton suggests all these hard words for others to add to their vocabulary; says: "There has been ample room for such words," and then triumphs in the "Nicene charity" and "honor of the Church," that they "have not been spoken" by any one *besides himself*. He does not know of (xiii. 10).

"Where ignorance is bliss 'tis folly to be wise." (iii. Oct. 31, 1874; ii. April 30, 1874).

(24) (II. June 10). Bishop Stevens stands alone in raising a question of *veracity* between himself and the members of the R. E. C. Since Mr. Smith has corrected his historical errors, and the errors of his charges (ii. June 10, 1874, Open), I will simply quote the words of Burke, "Men know a little, presume a great deal, and so jump to the conclusion."

(25) (III. Oct. 29, 1874). Dr. Sullivan misapplies the terms "*in debt, distress, skulked, coward*" (xx. 1). I do not suppose that he or any member of the Convention believe that either of these terms could with *truth* be applied to any single individual member of the R. E. C. Still these terms, applied as a general characteristic of all, are applauded by the "laughter" of the General Convention. This we may attribute to the confusion of ideas caused by *fear*. Dr. Sullivan denies it in General Convention (iii. Oct. 29, Dr. Sull. and Dr. Hun.) But as the French say, "*Qui s'excuse s'accuse*," and when a man says he is not afraid, we generally find that he is afraid, and the harder he protests that he is not afraid, the more we believe that he is afraid. And subsequent developments proved that Dr. Sullivan and others who opposed the confirmation of Dr. De Koven, are very much afraid of the R. E. C., and apparently for good reasons. (iii. Feb. 15, 1875, De Koven Memorial; i. Nov. 11, 1874, Ill.; Dec. 10, 1874, Bp. Cheney; iii. Feb. 24, 1875, Parties; March 3, 1875, Dio.)

(26) (II. March 4, 1875) (*Standard of the Cross*): "We do wish Bishop Cummins and his followers would stop agitating." This is unintelligible when we compare (xiii. 10) with (xiv.), except the objection be to the agitation produced by stating facts respecting the P. E. C. "On this point I will tell a little story" (Lincoln). A man under trial began to cry, as the testimony bore hard against him. The judge said, "You need not cry, I will see that you have justice." He answered, "That is just what I am afraid of!"

(27) (II. Feb. 25, 1875). Postal Cards. The first is known to be genuine. It is reported that a similar card, by the same person, has been sent to another clergyman. The office and initials of the second agree with a name in the clergy list of the P. E. C. This record will assist in giving greater publicity to their remarks, as that appears to be the object in sending them openly on a postal card, although they violate civil law in using cards for such purposes. At my request the Rev. M. B. S. sent to the Rev. A. D. Miller, a note of inquiry, to be sure that the card was not a forgery. The Rev. Mr. Miller answers, "...Any 'Reformed documents,' of which I have received a good many, I never read one of them, and it might save

**27th Section.**

postage on the part of the publishers to send them to a better market." Now, if he has not read the Open Letter of Rev. M. B. S., upon what basis does he call him an "ass?" (ii. June 10, 1874).

(28) (II. April 7, 1875). Bishop Howe indirectly charges the R. E. C. with "abusing the P. E. C.," and with being a "schism," and says, "I do not argue." Now, in consideration of these charges by Bishop Howe, I request him, or any one in his behalf, to answer the following charges against *him*, to be inserted in Chapter XX. upon the terms mentioned in the Preface. *First.* He "abuses" the R. E. C. by making these charges, and then, without a word to prove it, saying "I do not argue." *Second.* He reverses the facts. The newspaper reports (xiii. 10) show frequent instances of abuse of the R. E. C. by the P. E. C., and Chapter III. contains several instances of abuse of each other by the different parties in the P. E. C. (xii. 58). This, I suppose, will not be denied. But I believe that Chapter XIV. gives a fair statement of the action of the R. E. C. towards the P. E. C., and that Bishop Howe cannot produce a single case to sustain his wholesale charge, "like them . . . .spend most of your time . . . .in abusing." *Third.* He "abuses" the R. E. C. by calling it a "schism," without explaining how it is so, since all agree that "schism is a sin." In Chapter XII. I assert that the R. E. C. is a "separation from schism, in accordance with Apostolic example," and that the P. E. C. is "a schism in schism according to Apostolic authority." If I should then say, "I do not argue," I would be guilty of "abuse." But I do argue, and show the basis upon which I make this charge against the P. E. C. If Bishop Howe can prove my argument unsound, the charge goes with it, and without such proof the mere assertion of the whole House of Bishops will have but little weight. . . . . xii. 8.

"'Tis not antiquity nor author  
That makes truth truth, although time's daughter."



## CHAPTER XIV.

### SPIRIT OF THE R. E. C. TOWARD THE P. E. C.

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CONTENTS :—(1, 2). *Work and be silent.*—(3). *No answers made to attacks except to correct errors as to facts.*—(4). *No ill-feeling to prevent a re-union if errors were removed and personalities atoned for.*—(5). *Mr. Turner in his pamphlet.*—(6). *Mr. Smith on opening the Church in Louisville.*—(7, 8). *Cause of separation explained by facts.*—(9). *For and against the R. E. C., according as the hearer is Protestant or Romanist.*—(10). *Letter Dimissory.*

#### 1st Section.

(1) “ We have laid down our course, and shall not swerve from it one inch, for anything that man can do against us.” (x. 14.)

(2) “ Whosoever shall smite thee on thy right cheek, turn to him the other also.” (Matt. 5:39.)

(3) This second quotation was followed by all identified with the R. E. C. until after six months of abuse. Then the first notice by any one identified with the R. E. C. was (ii. June 3), correcting the misstatement of facts by *Church and State* of (ii. May 21). Then (ii. June 10, Open letter), correcting the misstatements of history and of facts by Bishop Stevens. Then (ii. Dec. 16, 1874), correcting the misstatement of facts by *Church and State* of (Nov. 18). All other defense, as far as I know or believed, has been by those who are not identified with us. But whether identified or a friend, there is not a single case of abuse of the P. E. C. as far as I have seen (except the statement of facts be abuse), although we are charged at wholesale with “ falsehood, misrepresentation, perversion ” (ii. June 10; xiii. 24), and with “ abuse.” (ii. April 7, 1875; xiii. 28.)

(4) Nor do I know of any ill-feeling existing in the R. E. C. towards the P. E. C., nor anything on our part to prevent an immediate re-union if the errors for which we separated were corrected, and the personalities (xiii. 10) atoned for. If this were done, I could with great satisfaction resume my old position which I held for twelve years as lay delegate to the Diocesan Convention of New Jersey. (vii. 4, 8, xii. 49½; xiii. 8; ii. Dec. 31, 1873, Return; iii. Oct. 29, 1874, Ref. Dr. Garrison; xx. 3.)

(5) The same feeling is expressed as the general feeling of the R. E. C. at the conclusion of the remarks of H. B. Turner, Esq., in his pamphlet reprinted from the *Christian Age* of Aug. 6, 1874. He, as Secretary of the Council and member of the Standing Committee, has a fair opportunity of knowing the views of his associates (i. May 13 to 19, 1874). He says: “ It may be as well to add in conclusion that the R. E. C. is founded in no spirit of hostility to its older sister. From her

**5th Section.**

its members have received a grand organization, a glorious history, and unequalled liturgy. Earnestly and prayerfully they have sought for guidance and direction, and now they ask to worship God, and to preach the Gospel according to the dictates of their own consciences. Educated, with scarcely an exception, in the fold of the P. E. C., it would be strange if they did not love her with the love of children for their mother. Her services are hallowed in their thoughts by the memory of early years, of parents, and of friends who there offered with them their common supplications. In the minds of some persons there is still a lingering hope that the old Church may by this movement be induced to plant herself fully and firmly on the now abandoned ground of Evangelical Protestantism, and thus insure the failure of the reformers. But none more than they would rejoice at such a result of their labors. Such a failure, were it possible, would be indeed the grandest and most complete success; like the failure of Columbus, who never reached the India for which he was seeking, but instead, opened wide the gates through which whoever would might enter, and share in the glories of an unknown world."

(6) **The Rev. Marshall B. Smith**, who was one of the founders of the R. E. C., and is now President of the General Standing Committee, and is intimately acquainted with the views of his associates, spoke in the same manner in his address at the opening of the new church in Louisville. (ii. Nov. 30, 1874). (i. May 13 to 19, 1874; xi. 26.)

(7) The great majority of the members of the R. E. C. were formerly members of the P. E. C., and have separated from their former associates because they could not agree on points deemed vital by each. For this we have the example of Paul and Barnabas. We have been violently attacked, but made no answer in return, except as above, and in the production of facts to prove the propriety of our separation. (vii. 1-6.)

(8) These facts have been presented in addresses, sermons, books, pamphlets, and newspaper articles, as recorded in these pages. We have never denied that Ritualists and Romanists are as much entitled to their own opinion as we are. We have never denied that they are as honest and conscientious as we are. But we both believe the other to be in the wrong, and both produce arguments to prove our positions. (ii. Dec. 11, 1873, Obs. Ed.)

(9) All of our statements give our opinion as to the Ritualistic facts and tendencies of the P. E. C. With those whose views are Protestant, these statements are in our favor. With those whose views are Ritualistic, the same statements are against us, as far as numbers are concerned. And this we desire. Having separated from the P. E. C. to get out of schism, we desire to prevent schism in our new Church by preventing the association of discordant elements, and therefore desire that all may know precisely what are our positions, that none may come who deny those positions, and that those who agree may join in restoring the Episcopal Church to the cause of Protestantism.

(10) **The First Letter Dimissory** received from another Church is described (ix. 10). The first letter given was by Bishop Cummins to the Rev. W. H. Johnson on his application for the same in accordance with Canon 5, Title I, of the R. E. C., and contained these words as quoted from memory.... "Commending him with Christian love and prayer for God's blessing upon him, to the Ecclesiastical Authorities of the Protestant Episcopal Church." (iii. Apr. 1, 1875; Rev. W. H. J.)



## 11th Section.

(11) **Conservatism.** I have on different occasions been thrown on the defensive when maintaining that the Reformers are *conservatives*; and, in illustration, have quoted David Crockett's "red heifer story," which I heard him relate at a political meeting about forty years ago, as follows: "You see! My constituents are nearly all Jackson men, and they keep sending me to Congress and scolding me for not being a Jackson man. I tell them this story: A farmer took his man with his team to one corner of his field, and, pointing to a red heifer in the other corner, told him to plough towards that heifer, and then left him. About noon he came out, and saw a furrow running in all directions about the field, and the man ploughing with what appeared to be a spike-team, with the heifer in the lead. He stopped him, and asked what he was doing. The man answered, 'Just what you told me to do.' 'Did I not tell you to plough towards the red heifer that was standing in the corner?' 'Yes; and I have been ploughing after her all the morning.' 'Well, that is really what I said, but I intended that you should plough in the direction where the heifer *then* stood, and keep on making parallel furrows.' So," said Crockett, "I tell them that I am making parallel furrows in the direction in which Jackson stood when I began to plough, and when he changed his ground I did not follow him." Thus the Reformers do not follow the erratic movements of the P. E. C.

xii. 32, 38, 45 to 48, 50, 51; iv. 3 to 8; xvi.; xi. 2—xii. 58.

## CHAPTER XV.

### OTHER CHURCHES.

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CONTENTS:—(1 to 12). *Presbyterians and Old Evangelicals in 1867.*—(13, 14). *Presbyterians in 1874.*—(15). *Free Church of England Federative Union with the R. E. C. in 1874.*—(16). *The same principles applicable to any Evangelical Church.*—(17). *Reformed (Dutch) Church in Holland, and in America, in 1697, 1779, 1790.*—(18). *Receives the new Church in 1874.*—(19, 20). *“Dissenters” true in England, but false in this country.*—(21) *Letter to Dr. Wainwright in 1846.*—(22). *A general Federation would be a blessing, but organic union objectionable if too extensive.*

(1) **Presbyterian National Convention** of delegates from all the branches of the Presbyterian Churches in America, was in session in the Reformed Presbyterian Church, Broad, below Spruce Street, on Wednesday, Nov. 6, 1867, at the same time that the meetings of the Evangelical Societies of the P. E. C. were in session in the same city, as reported in the *Protestant Churchman* of Nov. 14, 1867: “At the suggestion of the Rev. R. Heber Newton, Rector of St. Paul’s P. E. C. . . . prayer was offered for the Divine blessing on the National Convention of the Presbyterian Churches in America.” . . . . . xi. 9 to 12.

(2) On Thursday, Nov. 7: “During the meeting a delegation was announced from the Presbyterian National Convention . . . Rev. Messrs. H. B. Smith, D.D., and J. M. Stevenson, D.D., and Elders Drake and Carter, who were appointed to convey the following resolution of Salutation to the Evangelical Societies: ‘*Resolved*, That this Convention send its cordial salutation to our Episcopal brethren now assembled in Convention in this city, praying that grace, mercy, and peace may rest upon them from God our Father and the Lord Jesus Christ.’

(3) “The business was suspended in order that they be received. Rev. Dr. H. B. Smith, for the Delegation, made an address of salutation. The address was responded to by Bishop McIlvaine . . . expressing his high appreciation of Presbyterian standards, and the sympathy he felt in their movements of reunion. Senator Drake then . . . in an earnest and stirring address . . . laid his hand on the open Bible . . . and said: ‘Here is the centre and bond of our union.’

(4) . . . . “On motion of Rev. S. H. Tyng, Jr., a Committee . . . Bishops McIlvaine and Lee, Rev. S. H. Tyng, Jr., and Messrs. J. N. Conyngham and F. R. Brunot, was appointed to respond personally to the resolution on Friday morning at 10 o’clock . . . Bishop Eastburn made an earnest prayer, and the clergy and laity present exchanged salutations with the Presbyterian Delegates.”

(5) “On Friday morning . . . the brethren repaired in a body to the Reformed Presbyterian Church . . . On the clergy and laity of our Societies entering . . . they were received by the members rising . . . Geo. H. Stuart, Esq., the presiding officer,



## 5th Section.

read the fourth chapter of the Epistle to the Ephesians, and called on the Rev. Richard Newton, D.D., . . . to offer prayer. . . . The deputation. . . . Bishops McIlvaine and A. Lee, and Rev. S. H. Tyng, Jr., and Messrs. Conyngham and Brunot, ascended the platform and were accommodated with seats. . . .”

(6) “Prof H. B. Smith. . . . introduced our delegates. . . . Mr. Stuart, advancing to Bishop McIlvaine, said: ‘Brother—I shall not call you Bishop now, for we are all brethren; I, on behalf of the Presbyterian Convention, welcome you and your colleagues.’”

(7) “Bishop McIlvaine [as reported by himself in the *Protestant Churchman*, Jan. 16, 1868] said. . . . ‘The anniversaries of the three Societies. . . . have been held. . . . Our hearts were drawn out in fraternal love and prayer for God’s blessing on your present Convention. . . . Its spirit was reciprocated, and prayer was offered by you for us. Those prayers have been answered. . . . and we believe God has. . . . brought us together. . . . In the General Convention. . . . in 1856. . . . the importance of measures for bringing about a better understanding and a nearer union among Protestant Churches was brought very pointedly before the House of Bishops. A Committee of five Bishops was appointed to take advantage of any opportunities that might arise of pursuing that object. . . . I am the only surviving member. . . . It is reserved for me to stand in this place and discharge the duty entrusted to that Committee. I believe the present opportunity to be precisely such as. . . . contemplated. I stand here now to do the work of that Committee, and we greet you, brethren, in the name of the Lord. . . . On neither side did there appear a way for the removal of the lines which now separate us as Churches. But these barriers are purely made up of externals. They do not enter among the great matters of Christian faith and spiritual life. . . . The foundation is not in this or that external order, but the person of Christ. . . . That is the foundation of God, other than which can no man lay. . . . Our case must be what we build thereupon. On that foundation, we, brethren, as Churches are built. It is not merely as individual Christians that we stand together on that foundation, but as Christian churches.’

(9) “Bishop Lee said that the deputation had come to express a reciprocation of the courteous and Christian greeting. . . . The interchange of fellowship and Christian love was unprecedented and unexpected. This certainly could not be attributed to the will or wisdom of man, but to God our Father. . . . The truths of the Reformation have ever been maintained by your Communion. . . . When we shall be assembled before the Almighty, how insignificant will appear the differences which have here distracted us as members of the Church.”

(10) “Prof. H. B. Smith then recited the Apostles’ Creed, all present repeating. . . . ‘Blessed be the tie that binds’ was sung with wonderful effect. . . . Mr. Stuart. . . . introduced Rev. S. H. Tyng, Jr. . . . Mr. Tyng remarked. . . . ‘We are all brethren. . . . bent on the same object’ . . . Judge Conyngham and Felix R. Brunot. . . . made a few appropriate remarks. . . . Mr. Stuart then said: ‘Reverend Fathers and dearly beloved brethren, we thank you in the name of this Convention for the words of cordial greeting and Christian sympathy. . . .’

(11) “Rev. Chas. Hodge, D.D., said. . . . in behalf of. . . . the Presbyterian Convention, which represents about 5,000 ministers, an equal number of churches, and over one million of souls (xiii. 10½). . . . ‘We wish to assure you that your names are just as familiar to our people as your own, and that we appreciate your services in

**11th Section.**

the cause of our common Master as the people of your own Church.... You, Bishop McIlvaine and Bishop Johns,....and I were boys together in Princeton College fifty odd years ago.... You have gone your way and I mine.... I do not believe that ....you have preached any sermon on matters of faith and salvation which I would not have rejoiced to have delivered. I feel the same confidence....that I never preached a sermon which you would not have publicly and cordially endorsed.... Was not your Church and ours rocked in the same cradle?... Do they not bear the same testimony?... What difference is there between the 39 Articles and our Confession?... We stand here to say to the whole world, we are one in faith, one in hope, and one in allegiance to your Lord and our Lord.'

(12) "Rev. Dr. Stearns, a member of the Convention,....alluded to the possibility of a united Church ...Bishop McIlvaine led....in prayer for God's blessing on the Convention....Rev. John Hall, D.D.,....followed in prayer for a blessing on the Evangelical efforts in our Church in America and in Great Britain. Rt. Rev. Bishop Lee, of Delaware, then repeated the Lord's Prayer, all present uniting.... Mr. Stuart then repeated the last three verses of the 6th chapter of Numbers.... The Doxology was sung, and the Benediction pronounced by Bishop McIlvaine. The members of the Convention exchanged congratulations with our clergy and laity, and shortly afterward the deputation and the Brethren withdrew. Such a scene we have never before witnessed." (v. 4; vi. 5; xii. 40; xiii. 6; xvi. 19 to 24.)

(13) **Presbyterians in 1874.** The New York *Times* (i. Dec. 4, 1874) has an extended account of a meeting in Dr. Crosby's Church on Dec. 3, of a Convention of all the various branches of the Presbyterian Church, "To form a Federation of the Churches which hold to the Presbyterian form of faith." Dr. McCosh said: "They should not have all Presbyterian Churches united in one organization. It would not be expedient to do so." (See References xv. 12).

(14) A copy of the "Journal" of the R. E. C. was immediately sent to a member of that Convention, and referring to the Union of the R. E. C. with the Free Church of England and the Corresponding Constitution and Canons, suggested that his Church should not restrict their federative union to the Presbyterians, but like the Evangelical Alliance, embrace all Evangelical Churches of every name and nation. He answered that that would exactly meet his views, and this movement was a step in that direction.....xvi. 28.

**FEDERATIVE UNION, ADOPTED MAY 14, 1874.**

(15) Between the Free Church of England and the Reformed Episcopal Church. (Pages 23-5, "Journal," Appendix E).

"ARTICLE I. As an evidence of the union existing between the Free Church of England and the Reformed Episcopal Church, a delegation of ministers and laymen may be sent annually from the Convocation to the General Council, and from the General Council to the Convocation, with the right to take part in the deliberations of said bodies respectively.

"ARTICLE II. In the consecration or ordination of Bishops or other ministers, in each Church, the Bishops and ministers of the other Church shall be entitled to participate.

"ARTICLE III. The ministers of either of said Churches shall be entitled to



**15th Section.**

officiate transiently in the congregations of the other, and also subject to the respective regulations of said Churches, shall be eligible to a pastoral charge in either.

“ARTICLE IV. Communicants of either Church shall be received to the other on presentation of Letters of Dismissal.

“ARTICLE V. *Missionary* or other congregations of either Church may transfer their connection to the other on such terms as may be mutually agreed upon.

“ARTICLE VI. The two Churches, recognizing the fact that they are working together in the same great cause, and on the same basis, pledge each to the other their mutual co-operation, sympathy, and support.

(16) **With respect to this Union.** On the day that these resolutions were adopted, an English gentleman said: “You have made a great mistake. I know all about that Church. It is very weak, and contains very few Episcopalians. They are almost exclusively Methodists of the Countess of Huntingdon Connection. There will probably be a large number leaving the Establishment, and they have such a bitter feeling towards the Free Church, that if you associate with them, the others will have nothing to do with you.” I answered: “There is no organic union. Each Church acts independently of the other. I would advocate the same arrangement with any Evangelical Church, whether coming out of the Establishment or not. There is nothing contained in our Articles of Union that is not an established principle of the Constitution and Canons of our Church, except the principle that in case of union, one Church will not receive an organized parish, as an organization (with its property) without all consent to the change. If those in the Establishment are as bigoted as you think, it would make no difference in my action. I am not willing to abandon our liberal principles to please their bigotry. And besides, it may be that those from the Establishment may in like manner form a federative union with us, and we may be the means of bridging over the gulf between them, and of bringing them into friendly relations with each other.” (xv. 13, 14.)

**REFORMED (DUTCH) CHURCH.**

(17) This Church, in Holland, suffered more for the cause of Protestantism than any other Church in any other country. That, and its descendant in this country, have always been intensely Protestant, and as liberal as Protestant. They furnished a refuge for the Protestant refugees from England in the time of Mary; for the Episcopal refugees in the days of Cromwell, and for the Puritan refugees on the restoration of Prelacy. In this country they acted in the same liberal manner toward the newly-arrived Church of England, and its successor, the P. E. C., and had intimate relations with both (xii. 27, 28). But of late the Apostolic dogma has converted the once liberal P. E. C. into a schism or caste, which cuts itself off from all who do not belong to that caste, and the Dutch Church is now called a “Dissenter” by the High Church Episcopalian. (iii. Dec. 4, 1873, Exclu.; xv. 19.)

(18) This Church, true to its antecedents, has been the first in this country to welcome the new Church among the brotherhood of Protestants, and records the following in the “Acts and proceedings of the 68th General Synod of the Reformed Church in America, convened in Regular Session in Poughkeepsie, N. Y., June, 1874,” viz.: “By a vote of the Synod, the Committee on Correspondence was in-

**18th Section.**

structed to bring in a resolution, with the view to open a correspondence with the Reformed Episcopal Church " (p. 46).

"Your Committee has been instructed to submit a resolution with a view to opening a correspondence with the Reformed Episcopal Church in America; accordingly the following is proposed for the action of the Synod :

"*Resolved*, That this Synod expresses cordial sympathy with the efforts of the Reformed Episcopal Church to establish and perpetuate a pure and spiritual worship, and recognizes with pleasure the ministry and membership of that Church, as forming with ourselves and all our brethren of Christ's household, a part of the true Church of God upon earth.

"*Resolved*, That to express this feeling more strongly, the Synod will appoint, at this session, a Delegate to convey to the Convention of the Reformed Episcopal Church our Christian salutations, and that our Delegates suggest the expediency of an annual correspondence, by delegates, between that Convention and this Synod. Respectfully submitted, Ph. Peltz, Chairman." (Page 61).

"Delegates to Corresponding Bodies. . . . *To the General Synod of the Reformed Episcopal Church* : Rev. Alex. R. Thompson, *Primarius* ; Rev. John Gaston, *Secundus*."

The list of Clergy gives, "Thompson, Alexander R., D.D., 180 Clermont Ave., Brooklyn, N.Y.," and "Gaston, John, D.D., Passaic, N.J." . . . . . ix. 10.

(19) "**Dissenters**" is used with propriety in England as applied to all who do not belong to "The Protestant Church of England as by law established." In former days this term had a dreadful significance, to the extent of forfeiting liberty and even life (xii. 15 to 17). At the present time the Church of England is the political Church, sustained by the State, and Dissenters are only tolerated (xii. 21 to 24). Hence, when a member of the P. E. C. calls others "Dissenters," he practically claims for his small denomination the supremacy over all the other denominations in this country. . . . . xiii. 10½.

(20) In my letter (i. Oct. 30, 1873) I said, in objection to this expression: "The Dutch Church in Holland, and the German Reformed and Lutheran Churches in Germany, and the Waldenses and the Calvinists in Switzerland, and their branches in other countries, no more dissent from us than we from them. The term, as used in this country, is a nick-name without historical accuracy."

(21, 22). Substitute (xvi. 19 to 25).



## CHAPTER XVI.

### OFFICIAL DECISION OF DR. WAINWRIGHT IN 1846.

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CONTENTS:—(1). *Personal antecedents.*—(2). *Basis of the decision.*—(3). *The Apostles had no successors.*—(4). *The “Fathers” are not authority.*—(5). *As 3d.*—(6). *“Lo, I am with you!” does not require the “Succession.”*—(7). *Nor does “Called of God as was Aaron.”*—(8). *Nor “How can they preach except they be sent.”*—(9). *Titus and Timothy were not Bishops.*—(10). *Nor the plural “angels” of Smyrna a Bishop.*—(11). *“Obey them that have the rule over you,” does not require the “Succession.”*—(12). *The directions to Titus are not laid down as general laws.*—(13). *Deacons to “serve tables,” preach, and baptize.*—(14). *Laying on of hands upon Paul when already an Apostle.*—(15). *Directions to laymen when preaching and prophesying.*—(16). *Ananias was a layman.*—(17). *St. Paul denies that he received his office from man.*—(18). *Foot-note as to St. Paul.*—(19). *The Bible the only authority.*—(20). *We are not to be chained fast to corruption.*—(21). *Who, then, form the Catholic Church?*—(22). *We are bound to belong to some denomination.*—(23). *I prefer the Episcopal.*—(24). *No evil from the “Multitude of sects.”*—(25). *You have not convinced me.*—(26). *This is for practical purposes, not for discussion.*—(27). *Objectionable preaching by others.*—(28). *Federative union desirable.*—(29). *The only difference between us is Theoretical.*—(30). *Dr. Wainwright decides that “there is nothing [in the above] that would prevent the most perfect fellowship with our Church.”*

#### 1st Section.

(1) **Personal Antecedents.** Born in the City of New York, Sept. 28, 1804, I occupied the same pew, No. 14, in St. John's Church, New York, from 1817 until 1849, when I moved to Passaic, N. J., except only occasionally from 1827, when I commenced civil engineering, up to 1844, when I retired from business. In 1846 I determined to join some Church, and wrote the following Treatise (xvi. 3 to 24) and letter (xvi. 25 to 29) and left them with the Rev. J. M. Wainwright, D.D. (subsequently Bishop of New York) for his examination, and received his official decision (xvi. 30). As assistant minister of Trinity Church, in especial charge of St. John's Church, he was practically my Rector, and upon the basis of his decision I joined the P. E. C. after several years' hesitation on account of the schisms in the P. E. C. This is the Church of my father's paternal ancestors in England as far as I have examined the parish records in Upton-on-Severn, and in Newent; with one of precisely my own name, who in 1715 gives his official position in the Church of England as “S.S.E.M.” *i. e.* : *Sacro Sancti Ecclesiæ Minister*. It is the Church of

**1st Section.**

my mother's mother, coming through Trinity Church, New York, during the American Revolution. I have learned the New York traditions coming through the Holland branch of my ancestors since 1658, and through the Huguenot branch in New York since the Revocation of the Edict of Nantes in 1685. (xii. 27, 28.)

(2) **Basis of the Decision.** At a New England dinner, the orator of the day said that the Puritans came to this country to enjoy "A Government without a King and a Church without a Bishop." Dr. Wainwright said: "There can be no Church without a Bishop." This led to discussions on this point between Dr. Wainwright, High Church Episcopalian, and Dr. Potts, High Church Presbyterian. These discussions appearing in the public prints were collected in pamphlet form. I took up this pamphlet in 1846, and objected *seriatim* to all the High Church positions of my Rector, and gave my own interpretations of his texts, and brought other texts to sustain my position. In answer to my leading question, "Of whom is the Catholic Church constituted?" as now copied from the originals, with the present addition of references. The positions here taken in 1846 have never been abandoned (xii. 50; xi. 2; xiv. 11.)

**OF WHOM IS THE CATHOLIC CHURCH CONSTITUTED?**

(3) The *Apostles* were especially chosen by Christ to attend Him in person. To them alone did He commit His authority to establish His Church. We find no such expressions as "Successors of the Apostles" anywhere in the *Bible*, as far as I know; and even if so, we find none to whom Apostolic authority was given. Therefore in matters of faith, we cannot go beyond the Gospels to find the account of the immediate directions of Christ, and the subsequent books of the New Testament for the actions and directions of the Apostles. What is not there found, is not authority. What is there found is the supreme law, to be taken as a whole, as it stands; to be interpreted by the same rules that apply to any other legal document, and not to be forced from its obvious meaning to gratify passion, prejudice, or preconceived opinion as to what we may imagine the law ought to be.

(4) The *Fathers* as they are called (and I think improperly, since that title properly belongs only to Christ, or at farthest only to the Apostles), have no authority to decide questions. They formed their opinions as we form ours, except that they received orally what we receive in print. They were as liable to error as we are. They taught very different doctrines, and hence if we undertake to discriminate and to reject some, while we take others, the whole idea of authority must be abandoned. Even in the days of the Apostles, we find some of the Fathers condemned by the Apostles themselves. (2 Peter 2—1 to 22, and 1 John 2—18) (xii. 8).

(5) "*Successors of the Apostles*" are nowhere mentioned in the Bible, and hence a fair inference that there were none. But farther than this, they could have no successors in the sense in which we use that term. Matthias was chosen by lot to fill the place of Judas, as one who had been with the rest of the Apostles from the beginning, to be a *witness* of the resurrection (Acts 1:21, 22), and he was with them at the feast of Pentecost. In the next place we find St. Paul claiming to be an Apostle on the ground of having seen Jesus (1 Cor. 9:1) and again (1 Cor. 15:8, 9) We cannot now have Apostles without a miracle, since the revelation to them was by the spirit (Tim. 1:1; Eph. 3:5) and, still stronger, St. Paul shows that *man* could not ordain Apostles (Gal. 1:1 and 11, 12, etc.) Taken in connection with the



## 5th Section.

above, the expression, "For I think that God hath set forth us the Apostles *last*" (1 Cor. 4 : 9) looks to the same point. Therefore, since to be an Apostle required the person to have seen Christ, and as St. Paul (1 Cor. 15 : 8) tells us that he was the last, the consequence is necessary that the Apostles had no successors.

(6) But the promise (Mat. 18 : 20) "*Lo, I am with you always even to the end of the world*" is taken to prove that the Apostles must necessarily have Apostolic successors, because they themselves are dead while the promise remains. Why restrict the promise to a particular class of men? The same promise, or to the same effect, was repeatedly made to all who believe in Christ. Why, then, infer the necessity of a particular class in order to find recipients for this promise when the promise, even by itself, can with equal propriety be understood as applying to the whole Christian Church, and when taken in connection with other passages (quoted and to be quoted) does, in my opinion, decidedly apply to what we know is certainly in existence?

Under the Mosaic dispensation, the priesthood was established in a precise hereditary line. All the details of the temple, the service, the sacrifices, and every point connected with the ceremonies, were specifically appointed. Now Christ came to fulfil the Law. These points were, therefore, to be set aside, and others substituted for them; or else the spirit of the law was to be made manifest, and the mode of carrying it into effect left to the judgment of man, who might thereby vary the details, so as to suit his varying circumstances. If a substitute has been appointed, we may, by a fair inference, suppose that coming from the same source it must be set forth as distinctly as the original institution it was to supersede.

The hereditary priesthood, the temple service, and the ceremonies under the Mosaic dispensation have been set aside, and where do we find the substitutes? In place of the types and figures, cherubim and seraphim, breastplate, bells, temple, hereditary priesthood, circumcision, offering of vegetables, meat, etc., included in a system that was exclusive, and applicable only to one district and one people, and acting upon them as a *nation*, we have a system explicitly intended for the whole world, in every climate and under all circumstances, constantly directed to the *individual*, directing the inward action of the mind of man, his practical duty to God and his neighbor, faith, hope, charity, a belief in Christ, baptism and repentance as the end and aim of the ceremonial law. Those who followed these directions formed "The Church" (Acts 15 : 4 ; 1 Cor. 1 : 2 ; Col. 1 : 18). This Church was the fruit of the personal teaching of Christ, and also of His chosen Apostles, who taught and recorded what they heard and saw as witnesses (Luke 24 : 48).

Now, this Church is to extend to the ends of the world, and consequently requires means. Some maintain that this can only be through a ministry regularly commissioned and descended from the Apostles themselves by the imposition of hands. Now we find denominations of Christians who do not lay claim to such succession, producing all the practical benefits of the best of those who do claim this succession, and "by their fruit ye shall know them." But further: There is no mention made of *successors* of the Apostles, nor that the imposition of hands is necessary to continue the ministry, and when so much stress is laid upon this necessity, I think that the testimony should be very explicit as it is respecting all the ceremonies of the old dispensation." (xv.)

(7) "Called of God as was Aaron" (Heb. 5 : 4) is taken to prove the divine

## 7th Section.

authority of the ministry. But this refers solely to *Christ*, and not at all to the ministry. Again, for the same purpose, the term *Ambassadors* is used (Rom. 10:14, 15; 1 Cor. 4:1; 2 Cor. 5:20), but these all refer solely to the Apostles.

(8) “**How can they preach except they be sent**” (Rom. 10:14, 15), is, in my opinion, one of the strongest passages in support of this doctrine. But it is not conclusive in itself without being sustained by something more explicit. This was written in the midst of Jews and heathen. The Apostles were still exercising their office. They had not completed the duty assigned to them. And supposing the fullest extent be given to the expression as applied to those days, it does not necessarily apply to those succeeding the Apostolic age.

(9) **Titus and Timothy** are given as instances of successors of St. Paul or Bishops, according to the modern acceptation of the term. But I find them rather the assistants of St. Paul, acting constantly under his direction, than Bishops or heads of the Church.

(10) **The Seven Angels** of the Churches of Asia are given as cases of Bishops. These seven churches occupied a space in Asia about one-tenth of the extent of the State of New York. Consequently, at the same rate, New York would require 70 Bishops. This, however, is not conclusive, but when we find the Angel of Smyrna addressed in the plural “some of you,” etc., it is very evident that it cannot signify Bishop.

(11) The succession of the Ministry is again founded on the expression (Heb. 13:17), “*Obey them which have the rule over you, and submit yourselves, for they watch for your souls as they that must give account.*” But this proves nothing about succession. Order, system, rule, both civil and religious, are matters of conscience and religion. “The powers that be are ordained of God.” Consequently, no disregard of established rules, no factious or unnecessary opposition to rulers or presiding officers, whether civil or ecclesiastical, elected, appointed, or hereditary, can be indulged in without a wrong. But take this expression in its most restricted sense. How did these men obtain the rule? It may have been in the same manner as our president, governors, or other officers. It may have been as in the case of the Deacons, where the people chose and the Apostles laid their hands upon them. Or, they may have been immediately appointed by St. Paul himself. The last, I suppose, most probable in the then condition of the Church. But, as we are not informed, it is evident that it was not considered important. It certainly proves nothing in favor of succession.....xii. 24.

Again: The case of *St. Barnabas* is cited as a proof of succession. But (Acts 9:27; 13:1; 11:24) we find that he was “separate” by the express direction of the Holy Ghost to accompany St. Paul on a missionary enterprise, not to succeed him in office. Moreover, I suppose that he was one of the two from whom Matthias was chosen to be an Apostle.

(12) Again: *The directions given to Titus*, I think one of the strongest points. In general terms, I should say that at this time Christianity could only be taught orally. But, carrying our observation farther, we find no general directions from St. Paul to govern others, or under other circumstances. He does not lay down this as a general law. He does not inform us how he proceeded in other cases. There is no general action on the subject in a Council of the Apostles, as we might expect, if they considered it important, nor do we even find any allusion to succession by any other of the Apostles.



## 12th Section.

Hence, as the Apostles were all Jews, and familiar with the ceremonies of the old dispensation, their neglect to make any distinct and explicit arrangement for the succession of the ministry under the new dispensation, is a strong proof, although negative, that such succession never was intended as is now maintained, especially when we find minor points of form attended to—such as directions respecting men and women prophesying and preaching, as to their dress, etc. (1 Cor. 11).

(13) But in place of finding authority for the necessity of Episcopal succession, I think we can find directly the contrary in the case of the Deacons (Acts 6:1-5). *Seven Deacons* were chosen by the people “to serve tables,” because it was not reasonable that the Apostles should “leave the word of God” for that purpose. Being thus chosen, the Apostles laid their hands on them.

(14) What was intended by laying on of hands? Acts 13:3 shows that it was not always an ordination or communication of clerical authority, since St. Paul was already an Apostle. It was then, at times, something different. This may have been nothing more than a public recognition or testimonial of their appointment; but it was probably something more. Still, granting the greatest stress to the laying on of hands, it was only to “serve tables,” and if we imagine, in the absence of proof, that it was for anything else, we are going beyond the record, and substituting opinion for fact. Now, we find Stephen preaching (Acts 6:10, 7), and Philip preaching and baptizing (Act 8:12, etc.) Hence the conclusion that it required no especial ordination to authorize men to preach and to initiate others into the Church. And that this example might not be lost in after ages, it was done in the very days of the Apostles, and the circumstances related along with the acts of the Apostles in terms of approbation (xv. 17).

(15) Again (1 Cor. 11) we find particular directions given to people respecting their conduct in church, as to men and women preaching and prophesying with heads covered; as to the Sacrament and their manners at it, etc. Now, we cannot suppose that all these men and women were ordained to act in the *ministry*.

(16) Again (Acts 9:10 and 17) we have the case of Ananias, a “certain disciple,” who, “putting his hands on” Saul, Saul received his sight “forthwith, and arose and was baptized.” Now, we hear nothing of Ananias having been ordained, or having received any special authority to act in the ministry, and from the manner in which his name is introduced, “a certain disciple,” we have no right to suppose he was anything more than an obscure layman.

(17) But more than this, St. Paul tells us (Gal. 1:12, 16, 17) that he did not receive the Gospel from man, nor went up to Jerusalem to those that were Apostles before him, but acted as an Apostle for three years before he saw any of the other Apostles. Here then we have the strongest possible case against the necessity of a succession, when we find a layman, by the express command of the Lord, putting his hands on Saul that he might receive his sight, and without any such command baptizing him who was a chosen vessel, and recognized by the other Apostles as one of their number.\*

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(18) \* “It appears to me very remarkable that those who maintain the necessity of Apostolic Successors, to receive the promise, “Lo I am with you to the end of the world,” should depend for the proof on the authority of St. Paul, who at the time the promise was made was not only not one of those to whom it was personally addressed, but was then an open and bitter enemy of the

## 19th Section.

(19) If the above views are correct, as I think they are, we have only to look to the Bible itself to ascertain whether any denomination forms part of the Catholic Church. We are not obliged to depend upon any doubtful or controverted testimony as to succession through long ages of darkness, confusion, and superstition. We are not bound to adhere to those who act in opposition to the dictates of the Bible upon the ground that they only have authority to form and regulate the Church. But when we find grievous errors in the Church; "the law of God rendered of none effect by tradition," and opposition to real piety in those who should lead the way, while they keep others in bondage by their exclusive claims, for their own emolument or self-importance; then, as in the days of the Reformation, taking the New Testament as the charter "whereby Christ hath made us free," we have a Scriptural right to *protest* against error, however ancient, and coming back to first principles as laid down in revelation, to form a new association of Christians, either under the old form as to externals or any other that appears better suited to advance the one grand object of vital piety.....xi. 2; xii. 8.

(20) Nor are we bound to remain amidst corruption, and wait until one of those having authority shall see fit to join with the *protestants*, but in the absence of orders to the contrary, and with the example of the Deacons and of Ananias before us, we have the right to form a community, without including one of those who believe that they have exclusive authority, without being able, as far as I can see, to produce proof that such authority was committed to them, or to any one else, since the days of the Apostles.

(21) Who, then, form the Catholic Church? Those that believe and are baptized (Mark 16: 16); those "that are sanctified in Christ Jesus, called to be saints, with all that call upon the name of Jesus Christ our Lord" (Cor. 1: 2). Of this, "Christ is the head of the Church, who is the beginning, the first-born from the dead" (Col. 1: 18). This Church, having many branches, still forms but one Catholic Church. To exemplify this unity, we may refer to our own political government. We have the one grand law or constitution of the Union, to which all must submit, as all Christians to the one grand constitution of Christianity—the Bible. Under these constitutions, each separate community is at liberty to regulate the details of its separate organization, so as not to conflict with the supreme law, and as long as they obey the supreme law they form members of the general union. If, however, they deviate from this law, they forfeit their claim to the title of members.....xi. 2.

(22) Now, we are ordered not to neglect assembling ourselves together. Consequently we are bound to form congregations, and consequently to become members of some congregation, independently of considerations upon general principles, which show the important effects of association and organization to advance any

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Christians. Nor did he succeed one of them, or claim to be a successor, but expressly disclaimed it for himself, and asserted that man could not give it. Thus, in the year A.D. 33, the promise was made (Mat. 28: 20); A.D. 33, Saul at the stoning of Stephen (Acts 7: 58, 8-1), A.D. 34, Saul persecutes the Christians (Acts 8: 3). A.D. 35, Saul converted (Acts 9: 10 to 18), and preaches immediately (Acts 9: 20); A.D. 38, Paul first went to Jerusalem, and saw only Peter and James, for only 15 days (Gal. 1: 18); A.D. 45, Paul and Barnabas sent forth; imposition of hands (Acts 13: 1 to 3); A.D. 51, they go to the first Council of the Apostles (Acts 15: 1 to 30); A. D. 58, Paul says that he is "an apostle (not of men neither by men," etc.) Gal. 1: 1—).

This note is on a reverse page of the original, with the remark: "This was not included in the paper seen by Dr. Wainwright; it was a subsequent thought, but about the same date."



## 22d Section.

common object, and Christians are bound to use all endeavors to advance the cause of Christianity.....ix. 3.

(23) As to the particular denomination, each one must judge for himself, and he is bound to do so. If he conscientiously comes to the conclusion that one denomination only is correct, he is bound to join with that one. If, on the contrary, he believes that there are several equally right in essentials, he is at liberty to choose that which best suits his peculiar views, or even habits or feelings, holding at all times in view the object of the association. This latter is my own case. I prefer the Episcopalians because they do not insist upon the same rigid uniformity on certain doctrinal "points which God has left at large," as some of the other denominations. I prefer the Common Prayer Book to extemporaneous prayers, because I am sure of having a large proportion of the service excellent, whoever may be the officiating clergyman. And it may be that I prefer it from habit. But whatever be the real ground of preference, I hold that preference to be justifiable, because I am satisfied that as a denomination they are correct, although I do not agree with some of our most estimable clergymen on the point of succession, and at times hear remarks from others that grate upon the ear like the expression of the Pharisee toward the Publican. At the same time there are several other denominations or sects (for I consider the Episcopalian as much a sect as any other) that, holding to the orthodox faith, and the truth as I see it laid down in the Bible, are in my opinion quite as good as the Episcopalian for those who prefer them; and holding these views, I am desirous of seeing them prosper—and if need be, helping them as I have done—as the denomination that I prefer for myself.....ix. 3.

(24) I see no evil arising from the "Multitude of Sects." Nothing comes by chance. The promise still holds good: "Lo, I am with you to the end of the world." The Church Catholic is under the guidance of the Almighty. Better that we should have a multitude of sects, each striving for the truth, and actually maintaining the truth in one of its forms, with the only error that they believe themselves exclusively right, than introduce the inactivity and practical sloth in religion that would follow the union of all into one denomination. Better that those who deny the truth and maintain vital error should stand by themselves and proclaim their views, that others may see in them the same doctrines condemned by the Apostles, and be incited by the knowledge of the danger, to guard the unwary from following in their footsteps, than by an outward conformity to remain as a secret sore, festering and spreading its poison through the constitution. (xv. 21.)

[*Copy of the letter to Rev. J. M. Wainwright, dated New York, Feb. 8, 1846.*]

(25) "The enclosed communication will give you my views on the subject of Apostolic Succession. I have read your arguments in favor of its existence and necessity, and I have read other productions on the same subject, and my conclusions are the reverse of those which you have deduced from the same source.

"I freely grant that as to your opinions and my own on any theological point where we differ, a third person would be much safer in following you than me; especially since I believe that the Succession is the only question upon which I dissent from your views. In other respects I have been struck with the remarkable harmony of our views, and on some points have been much gratified in finding

## 25th Section.

myself sustained against the opinions of others, by simple matter-of-fact argument and close reasoning from the only data that we have, without indulging in flights of poetical imagination and supposition, to fill up those blanks where revelation has left us in ignorance.

“Still I must be bound by my own conscientious opinions, although I find those opinions opposed by one whose views I highly regard, who having made theology a study, is familiar with many things with which I am not acquainted; who is familiar with all the passages in Scripture bearing on important points, while many of the most opposite may escape my observation; and finally, in my view a most important consideration, who has drawn those plain, common-sense, logical conclusions from his quotations that I believe they have invariably agreed with my previously formed opinions, or received my full assent at the time with the single exception of the succession of the ministry.

“The fact of this general concurrence, and the unexceptionable manner in which on all other points your conclusions have appeared to me to be drawn, is almost the only thing remaining to lead me to *doubt* whether with a more profound knowledge of the subject you have not arrived at the same result that I would reach with the same knowledge. Still, I must suppose that your late production on this subject contains all of importance that can be said, and this has failed to convince me.

(26) “I leave this communication for you to examine at your leisure, not as a matter of theoretical discussion, but for practical purposes. I consider it my duty to join some orthodox denomination. I prefer that which I have attended from my youth up, when within my reach, for reasons stated in the communication. I have given my views of the Succession in full. My object is to learn whether these views would be inconsistent in a member of the Episcopal denomination. (xii. 38.)

(27) “Whatever may be the result, whether I become a member of the Episcopalian or some other denomination, I shall never object to the discussion of the question of succession as a matter of argument and proof, as you have done. But it is extremely disagreeable to me to hear it handled as I have on several occasions, by other clergymen in St. John’s Church and in print, where the speakers appeared to me to be actuated by the haughty feelings of the Pharisee, boasting of their own exclusive claims, looking down with contempt and treating with contumely and ridicule, the ‘Multitude of sects’ that did not belong to ‘The Church’ *par excellence*, as if their *ipsi dixit* were infallible, in place of the Christian humility of the Publican, ‘Lord, have mercy on *me a sinner*.’ I object to no man holding firmly to his own opinions conscientiously formed, and endeavoring with all his power to convince others to turn to what he believes the right, and of vital importance; at the same time recollecting that he himself is but an erring mortal, and under this conviction, pressing his point with all due modesty. But I do most strongly object to all bigotry, the assumption of infallibility on controverted points, where frail man will dare to assume the place of his Maker, and pronounce judgment *ex cathedra*, upon all who using the same freedom as himself, and being bound by the same conscience, come to a different conclusion. ‘Who art thou, O man, that judgest another man’s servant? To his own master he either standeth or falleth.’ (xii. 8, 34.).



## 28th Section.

(28) "But I do not consider a scrutiny into the opinions of members objectionable. On the contrary, it is the duty of each denomination to judge of the qualifications of its own members, that discord may be prevented. Those whose views do not harmonize on vital points, or such deemed so by the denomination, ought not to be admitted nor desire admittance as members. Better for both that they should be separate. But I should hail the day with joy, that saw the Catholic Church, not divided against itself, as at present, no doubt for wise purposes, but each separate branch keeping up such organization as they thought would produce the best results in their own case, they should all move in concert, striving to outdo each other in the race of their high calling, to 'preach the gospel to every creature' in place of checking and opposing each other, giving occasion for the infidel to scoff, and leading the unreflecting to conclude that religion is nothing but priestcraft. (iv. 3 ; ix. 3 ; xv. 15, 16.)

(29) "I hope you will excuse my freedom of speech. I wish to give you my entire opinion on these subjects, and have consequently written *currente calamo*, without stopping to think whether this was not too strong, or that too unreserved. I will close with this final remark, that if in any part of the communication or this letter, you should find any remark or allusion that may appear unpleasant to you as far as you are personally concerned, such has not been intended, for no such feeling exists. The only difference between us is, in my view of the question, *theoretical*, and that question never brought into the pulpit in a manner that can be objectionable to any one who is not bigoted against those views. Finally: Whether I continue to attend St. John's Church or go elsewhere ; whether you consider my views vitally objectionable or not, I shall always recollect with pleasure the long time past, during which I have heard your exposition of the Scriptures in the form and manner that I think precisely suited to the subject." (xii. 38.)

[*Copy of the endorsed note containing the verbal answer of Rev. J. M. Wainwright, D.D.*]

(30) "N.B.—The above letter, inclosing the treatise under the head 'Of whom is the Catholic Church constituted?' (or rather copies of which these were the originals) were left by me with Dr. Wainwright. I called on him a few days after, and he said in answer, 'I have read over your communication and letter. You appear to have given the subject a good deal of attention. There is nothing contained in either that would prevent the most perfect fellowship with our Church. There are many of our denomination who think as you do. I do not. There are several of our clergy in this city who entertain substantially the same opinion with yourself, and there are many who maintain that our Church was established with the especial view of meeting these differences of opinion.' This was the substance as far as related to the present matter, and as near as I can recollect, his very words. June 8, 1846, B. Aycrigg." (xii. 38).

*Chapters XVII., XVIII., XIX.; which, added to the edition of 1875,  
complete the*

# MEMOIRS

OF THE

## Reformed Episcopal Church,

AND OF THE

## PROTESTANT EPISCOPAL CHURCH,

WITH

COTEMPORARY REPORTS RESPECTING THESE AND

## THE CHURCH OF ENGLAND,

*EXTRACTED FROM THE PUBLIC PRESS,*

ANALYZED AND COMPARED WITH PREVIOUS HISTORY,

SECOND EDITION, WITH ADDITIONS,

BY

BENJAMIN AYCRIGG,

A.B. and A.M. of Col. Coll., New York; PH.D. of Penn. Col.; C: E.

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*"Schism is a Sin by Apostolic Authority."*

*"Separation from Schism is a Duty by Apostolic Example."*

*"Separation from his Schism is Schism according to each Canonist."*

CHAP. xii.

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## CHAPTER XVII.

### R. E. C.—CHAPTERS I. AND II. CONTINUED.

SEE APPENDIX, CHAPTER XX.

1875.

**April 14. Philadelphia** (Epis. Recorder). On Monday, in Oxford Hall, prayers were conducted by Rev. Ch. H. Tucker, the minister in charge. Begun six weeks ago with four persons, now has 38 members, a Sunday-school with 12 officers and teachers; prayer-meeting every Wednesday. Bishop Cummins explained the difference between the R. E. C. and the P. E. C. Proceedings were had to form an organization.

**April 14. Baltimore** (Epis. Rec.) The Church of the Redeemer was organized on April 7.

**April 14. Chicago** (Epis. Rec.) An independent German Lutheran Church on Wentworth Avenue (St. Stephen's) has made formal application to be admitted to the R. E. C. (xvii. May 12-18).

**April 14. Louisville, Ky.** (Epis. Rec.) Rev. J. K. Dunn, Pastor of Emmanuel took charge on April 11.

**April 14. Free Church of England** (Epis. Rec.) At the last meeting of the Council, "it was moved by Bishop Price, and seconded by the Rev. J. Sugden, B.A., and resolved 'that the question of harmonizing the Constitutions of the Free Church of England and the R. E. C. of America be referred to a committee,' " etc.

**April 21. Philadelphia** (Epis. Rec.) Emmanuel Church, Kensington. Rev. Mr. Malone, on his return from Louisville, found his residence, 837 Norris street, completely furnished and a repast prepared.

Also, in Germantown, with Rev. G. A. Redles, Pastor, "the vestry think their prosperity is reasonably steady and secure."

Also, at Oxford Hall (see April 14), the congregation organized, on April 18, as "Church of our Redeemer."

**April 21. Put-in-Bay, Ohio** (Epis. Rec.) Twelve years since established as P. E. C., but open to ministers of all denominations. The excluding Canon of 1868 forbid this, and it became Congregational. Failing in health, Mr. Weldon had to retire. Rev. W. Bower, of the R. E. C., was invited, and took charge on last Easter. "At the Parish meeting the next day...it was resolved unanimously that the Parish....be known as the Reformed Episcopal Church of Put-in-Bay." (xii. 59.)

**April 21. Toronto, Canada** (Epis. Rec.) Emmanuel Church held the first service on March 7, and organized on Easter Tuesday ...have purchased land, 42x126, and expect to have a frame mission chapel up in about six weeks. (January 1, 1876, Toronto.)

29 Dec '28 exch. Garrett Biblical Inst.



April 21, 1875.

**April 21. New Brunswick, Canada** (Epis. Rec.) Rev. John Todd, M.A., says: "Our 'Act of Incorporation' has safely passed, so that now...the R. E. C. is an established fact...in its legal aspect...On the 13th we had the first of a series of 'Convocations'...entirely unofficial...the brightest day in all our experience of this Church...The laity are playing a most important part. The lost talent of lay speaking is being unearthed...A building committee has been appointed, an eligible site secured, and we hope, ere the end of summer, to have a neat and commodious church of...St. John's Church, in the Parish of Sussex, County of Kings, and Province of New Brunswick."

**April 21. Victoria, B. C.** (Epis. Rec.) The Sunday-school at the beginning of January had 205 scholars, and since then 50 have been added, with 19 teachers, all members of the R. E. C....Plans for a church and Sunday-school have been accepted, and the contract for the latter will be given out March 31. (xvii. June 9, 1875.)

**April 21. Differences** between the R. E. C. and the Church of England (Epis. Rec.) These are substantially the same as stated, Chap. II., July 8, 1874.

**April 21. "Comprehensiveness"** a myth in the P. E. C. .... xviii.

**April 22. Prayer-Book** Revision (Canada) .... xviii.

**April 28. Conservatism** in the Irish Revision .... xx. 9.

**May 1. The Church Association** in Canada .... xviii.

**May 5. Rev. Dr. Richard Newton's** reasons (Epis. Rec.) for not joining the R. E. C., as given in an advertised address on May 2, in the Church of the Epiphany: 1st. "To do so is not wise," for we must testify "in the *midst of error*." [Stay in the Church of Rome?] 2d. It "*is not right*" to separate the wheat from the tares, "let both grow together." [?] 3d. It "*is not kind*." If all the evangelical ministers should leave the Episcopal Church, what would be the condition of the people but to be handed over to Romanists and Ritualists? [Have the *people* no minds of their own?]. 4th. "It calls for an expenditure of means which is not necessary." [?]. They put forth special efforts to build on another man's foundation. [?]. ...One Rector...informed him that every family of his parish had been solicited, and urged to join the organization. [By whom? This is striking in the dark.] 5th. It "is not charitable." It alienates and separates those who are at one in a house...causes strife...needless and painful...Nothing can justify it...Charity...endureth all things...That heavenly charity must fail in every one who joins this Church. [Why?] 6th. It is "not expedient." The foundation is too narrow... 'regenerate' in the baptismal service is the greatest difficulty...I maintain that any minister has a right to omit the word...I will venture to say that never will any minister be disturbed again who omits the word. [Dr. N. is not the P. E. C.]...In order to cover up their defect, the R. E. C. has to abuse the old Church. [See Chap. xiii, xiv.] 7th. "It is not safe to join...has nothing which gives any promise of stability...Bishop Cummins...took off all the rivets from the ship; so it will not be a safe ship in a storm. [xix. 2.]...it is not safe." [He is more *prudent* than Cranmer, Latimer, and Ridley.] The editor then reviews these positions (xvii. Jan. 19, 1876, you cannot; xviii. Jan. 1, 1876, Ch.)

**May 5. New York** first R. E. C. (Epis. Rec.) Income for the year, \$16,217.51, of which \$4,170 for Sustentation fund, of which \$2,000 reverted to the use of this church. Upwards of 200 communicants. Missionary offerings, \$225. Sunday-school 200.

**May 5, 1875.**

**May 5. Brooklyn** (Epis. Rec.) On 26th April, services in which Rev. Dr. Thompson of the Dutch Reformed, and Rev. Dr. Budington of the Congregational, and Rev. Dr. Cuyler of the Congregational, and Rev. Mr. Schultz of the Moravian church took part with Bishop Cummins and the Rector, Rev. W. H. Reid, while Rev. Dr. Buckley of the Methodist was on the platform. Then five confirmed, and the accession of thirteen others announced. (xix. 13.)

**May 5. Victoria, B. C.** (Epis. Rec.) Bazar on the 31st of March ; yielded \$1.200.

**May 5. Toronto** (Epis. Rec.) Rev. B. B. Ussher, M.D., is temporarily in charge.

**May 12-18, Journal** of 3d General Council contains : Officers, 1875-6 ; Members of General Council (pp. 5-8) ; Rules of Order ; Dr. Thompson's credentials (xv. 18) ; Report on printing Prayer-Book ; Report of Standing Committee, showing the following clergymen admitted during the last year, with the names of the churches from which they came, viz.: W. S. Perkins, P. E. C. ; John Todd, Methodist ; Edwin Potter, Meth. ; James A. Latané, P. E. C. ; Joseph S. Malone, P. E. C. ; Wm. R. Nicholson, P. E. C. ; W. H. Johnson, P. E. C. (xiv. 10) ; William Bower, P. E. C. ; J. Howard Smith, P. E. C. ; G. A. Redles, P. E. C. ; Benjamin Johnson, P. E. C. ; Edward Cridge, Church of England ; J. Eastburn Brown, P. E. C. ; J. H. McElRey, P. E. C. Also, recommended as candidates : W. A. Green (colored), John S. Gibson, Alexander Sloan, R. F. Kingsley. Also to the Diaconate, Alexander Sloan ; and to the Presbyteriate, Rev. John Todd and Rev. Edwin Potter. Also, churches received in Louisville, Toronto, Jefferson City, Victoria, B. C. ; St. John, N. B. ; Newark, Sussex, N. B. (xvii. April 21.)

Committee appointed to prepare a statement of the points of difference between the P. E. C. and the R. E. C. (p. 18 ; xvii. Feb. 9, 1876). Bishop W. L. Harris, D.D., Methodist, addressed the Council, and took a seat beside the Presiding Bishop (p. 18). Free Church of England adoption of articles of federation reported (p. 19 ; xv. 15). Special services presented—that for Easter day accepted. St. Stephen's Lutheran Church received. All proposed services to be printed and circulated before being recommended for use (p. 21 ; xix. 5). Bishop Cummins' report (pp. 21-25). Committee to recommend a course of study to next Council. Committee on statistics appointed. German Prayer-Book ordered. Rev. A. R. Thompson's address (pp. 26-30) ; Bishop Cummins' answer (pp. 30-32). Delegates to Reformed (Dutch) Church, Rev. M. B. Smith, and alternate, Rev. W. R. Nicholson, D.D., on first Wednesday in June (xv. 17). Articles I. to X. adopted (pp. 33-35). Treasurer reported \$16,522.70 received for general purposes, leaving balance on hand \$313.36 (p. 36). Rev. M. B. Smith reported Prayer and Hymn-Books printed, 22,550 ; volumes bound, 16,106 ; circulated, 12,000 (p. 37.)

Next Council to be held at Ottawa (p. 38 ; xvii. March 1, 1876. Confer). Changes in Prayer-Book referred (p. 39 ; xix. 6). Art. xi.-xvii. (pp. 40-42). Committees nominated (p. 43). Art. xviii. (p. 43). Chicago Preachers' Association of the Methodist Epis. Ch. introduced. Rev. Edward Cridge, of Victoria, B. C., elected Bishop (p. 44). Rev. Jas. A. Latané elected Bishop (p. 45) [Declined]. Articles xix.-xxvii. (pp. 46-48). Standing Committees elected (pp. 49, 50). Articles xxviii.-xxxv. (pp. 50, 51). Adoption of Articles (p. 53 ; xix. 1.)

Report of Finance Committee : " We meet without a debt. \$12,000 required for



**May 12-18, 1875.**

the coming year for salaries and traveling expenses of the Presiding Bishop and the Evangelists, and for salary of the Secretary of the Standing Committee for rent of office, and for printing and other contingencies. Your committee therefore recommends that a quarterly collection be taken in each parish, and transmitted to the Treasurer of the Sustentation Fund, in order to meet the above expenses, and to place in the hands of the Committee on Sustentation an extra fund to be used in the same mode as during the last year, to afford help in any direction where such help may be necessary."

Rev. Benjamin Johnson elected as Evangelist in the South. Rev. W. R. Nicholson, D.D., elected Bishop (p. 55 ; xvii. Feb. 25, 1876). Dec. 2 to be observed as the anniversary of the founding of R. E. C. (p. 56 ; ix ; x.)

Appendix contains the sermon by Bishop Cummins (pp. 1-19). Articles of Religion as adopted (pp. 21-29). Forms (pp. 30-33). Constitution and Canons, with their index. (p. 5-52.)

**May 31. Rev. Samuel Fallows, D.D.** (Times). A Western Methodist newspaper announces that Rev. Samuel Fallows, D.D., now President of the Illinois Wesleyan University at Bloomington, is about to withdraw from the Methodist Church, and adds: "Dr. Fallows departs, not because of any sort of dissatisfaction or any shade of discontent with our doctrines or modes of work, but simply because his services are in request by those who are laying plans for usefulness on principles already familiar to a Methodist minister. The doctor will, in July, become Rector of St. Paul's Reformed Episcopal Church in Milwaukee [Chicago], and in addition to his duties with a Church which aims to do earnest work on the tabernacle plan among the masses, he will superintend the laying of foundations for an educational institution among his new constituency. In this instance, as always, under similar circumstances, we trust all our readers and our whole Church will give Dr. Fallows a generous, hearty, candid, and Christian God-speed. He goes without discount or stain, and by laws of true Christian economy we gladly spare him to those whose laborers are not so numerous as ours. We congratulate his new constituency upon the acquisition they will presently gain. President Fallows resigned his Presidency May 18, but will serve at Bloomington until after the June Commencement." (xix. 13.)

**June 9. Tobago.** (Epis. Rec.) A clergyman writes to Bishop Cummins: "I am authorized by the Leeward parishes of this island, viz., St. David's and St. Patrick's, congregations of about 3,000 attendants and 500 communicants, to address you and express our united desire to join the R. E. C., placing ourselves under your Episcopal charge."

**June 9. Victoria, B. C.** (Epis. Rec.) A contract has been made for building a church. An organ has been purchased in San Francisco. (xvii. April 21.)

**June 9. Retirement of Rev. John Cotton Smith.**.....xviii.

**June 15. Church of England.** Its legal position.....xviii.

**June 16. Reformed (Dutch) Church** (Epis. Rec.) On June 7, Rev. Marshall B. Smith, Delegate from the R. E. C., addressed the General Synod: "The word *Episcopal*, as we understand it, signifies but little more than what you understand by the word *Presbyterian*.... We are not disorganizers or destroyers of the faith. We hold the same great principles of truth, in all their integrity, that you hold.... Coming to you to-day, in response to your invitation, we recognize in you the rep-

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representatives of the historic Church of the Netherlands, one of the grandest bulwarks against Romish intolerance and superstition. . . . We thank God that the first Church which gave us the hand of fellowship was the child of that good old Church of Holland, whose history is baptized in martyrs' blood." (xv. 17; xvii. May 12-18, 1875; xix. 13.)

Rev. W. R. Nicholson (Bishop elect in the R. E. C.) spoke of the unity of the Church, or oneness of souls in Christ. "The Reformed Church in America we can never forget, nor the good old times of Dort, and of our own Bishop Hall. . . . The Reformed Church, grand in its historical associations, and with its big heart still as warm as ever; and the R. E. C., as yet of so tender an age. . . . may they ever go hand in hand." (xix. 13.)

Rev. Charles Scott, of Michigan, President of the Synod, said: "This Reformed Church sent you a hearty greeting, and how heartily you have responded. . . . More than 250 years ago, representatives of the Episcopal Church stood in the presence of the Dutch Synod. The two churches then labored hand in hand and heart to heart. More than 150 years ago, our ministers put their hands on one of your Episcopal ministers in New York. . . . I have educated a minister of that body, and he tells me to-day that I am not a minister. But such barriers, as far as you are concerned, are all fallen. You come to say, We are brethren; and that hearty welcome which we gave you will still go with you." (xv. 17.)

**June 19. Bishops above law (Chn.)** . . . . . xviii.

**June 24. Bishops above law (So. Ch.)** . . . . . xviii.

**July 3. R. E. C. in Canada (Chn.)** A "letter from England," says: "Nothing is more detested in Ireland, than the mongrel thing which we call 'ritualism.' This agitation reminds me of the schism, of which you have yourselves to complain, and which I have just heard has extended itself with fatal rapidity outside the limits of your government into the British colonies . . . and we are less surprised than distressed to hear that a head has been found for the schismatic body, in Dean Cridge." (xvii. May 12-18, 1875; March 1, 1876; Confer.)

**July 3. Oxford University (Chn.)** . . . . . xviii.

**July 3. Toronto Synod (Chn.)** . . . . . xviii.

**July 7. Rev. Dr. Seymour (Ch. St.)** on June 24, was elected Permanent Dean of the General Theological Seminary. (xii. 59).

**July 8. Rev. Dr. Seymour, Bishop of the R. E. C. (So. Ch.)** . . . . . xviii.

**July 8. P. E. C. is "a most respectable society" (So. Ch.)** . . . . . xviii.

**July 10. The right of separation (Chn.)** The editor says: "We can never join those theorists, who launch their thunders at the so-called Reformed Church, as if separation were in all cases a profane schism. The right of revolution is not to be denied in the State or in the Church. But it can only be justified when, as in the case of the Old Catholics, the Papal law became a despotism beyond all hope of wise reform. It can only be justified when its good is sure to be greater than the evil of dismemberment. This is the touchstone of common sense by which the movement will be tried; and among the twelve reasons of Wesley there are two which we commend to our reformers: 'Because the plan of a new church would require much more wisdom and depth of thought than any of us are masters of.' 'Because the experiment has been so frequently tried and the success has never answered the expectations.'" (xiii. 10, 12; xix. 2).



July 14, 1875.

July 14. **R. E. C.** in Virginia (Epis. Rec.) On July 3, Rev. J. A. Latané preached in Washington, Rappahannock Co., Va. On Monday, July 5, the First R. E. C. of Rappahannock was organized. (xvii. May 12-18, 1875.)

July 21. **Rev. John Cotton Smith, D.D.** (Ch. St.) Speaking of his retirement from the editorship of Ch. St., the *Evangelist* says: "Dr. Smith would fain make room for all the warring elements within the Episcopal fold, and it would appear that his spirit of extreme tolerance has in recent months, especially since the Reformed movement set in, met with a wide, not to say general acceptance." (xii. 58).

And the *Springfield Republican* says: "All ecclesiastical proceedings against any of these schools, he deems most unwise; without such proceedings, he asserts that the 'unjustifiable and wicked' Reformed Episcopal (Cummins) movement would never have taken place." (ii. Dec. 16, 1874, B. A.; xix. 12).

July 21. **Influence of the R. E. C. in Canada** (Epis. Rec.) A correspondent of the *Toronto Globe* says: "Professor Wilson at the late meeting of the Church Association, boasted that the Association are the only ones that are keeping low-churchmen from joining the R. E. C. He states probably a fact. . . . Who has given relief to the low-church party, from the ritualism of Rev. Mr. Darling, and wrested a division of the parish and a low-church clergyman from the Bishop of Toronto? All know—the R. E. C. Who stood in the gap and smited down high-church bigotry on its way to persecute Dean Grassett? The R. E. C. Over one hundred of the Dean's congregation declared that if the persecutions were not stopped, they would go right over and join the R. E. C., and high-churchmen feared another Dean Cridge affair on their hands. Who caused Archdeacon Lowder to cast out every particle of Romanism from the altar and chancel of Christ Church, Ottawa? The R. E. C. All the struggles of low-churchmen to get rid of these things were futile until Mr. Bishop, of Spark street, and five others, went to the Archdeacon and told him that they could stand them no longer, and were about to go over and join the R. E. C. The R. E. C. has done all this and yet 'it is unsuited to Canada!'" (III. Jan. 14, 1875. Toronto.)

Aug. 25. **Bishop Quintard** (Epis. Rec.) In his letter of February 12, 1875, in answer to resignation of Rev. J. Howard Smith, D.D., of February 5 (i. Feb. 17), he says: "All that I can recognize is the fact, that you have renounced the ministry of the Church, and decided to unite yourself to the so-called R. E. C. This is an act of your own mere grace and free will. I can not look upon it but as an act of schism, and schism is a sin; and sin needs to be repented of. Should you consummate the act, you will assuredly be guilty of a wilful breach of the outward unity of the Church, and for this there is no sufficient cause. Your act will be not only schism, but a causeless schism. . . . Men, I know, argue that there should be different sects. . . . But what is this but to affirm that the Gospel is dependent for the preservation of its purity and vitality on the works of the flesh, 'which are hatred, variance, emulations, strifes, sedition, heresies.'" (xiii. 10; xix. 12).

Sept. 1. **No re-ordination of a Romish Priest**.....xviii.

Sept. 4. **Bishop Cox** on the rejection of Seymour.....xviii.

Sept. 8. **R. E. C.** at Chatham, N. B. (Epis. Rec.) Bishop Cummins writes Aug. 18, that a church has been inaugurated in Chatham on the Miramichi (pronounced Miramashee).

Sept. 11. **Bishop Cox**, continues Sept. 4 (Chn.).....xviii.

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**Sept. 16. Rev. Dr. Stephen H. Tyng, Jr. (So. Ch.)** Dr. Tyng writes to a Chicago paper: "I have been a close observer of the Reformed Church....another of the schisms which have disturbed....the outward flow of the Catholic and Apostolic faith....If it is to be the gospel of ill-will, we know what its end will be....The Episcopal Church, as they can see, is in no way disturbed by the spirit they have shown." (This is a forgery. See xviii. Jan. 1; xi. 42.)

**Sept. 16. Virginia Churchman (So. Ch.)** says: "If there are any in our Church contemplating leaving its fold to join the so-called 'R. E. C.' we would beg them to consider....That movement has effected, can effect nothing towards a reformation. It can not touch the 'Ritualist' or the 'High-Churchman.' Its only effect has been heretofore, and must be hereafter, the weakening the hands of those whose views on all essential points of doctrine are identical with the originators and abettors of this new scheme." Signed, "An Evangelical Churchman." (xii. 33-59).

**Sept. 22. Missionary Jurisdiction of the R. E. C. (Epis. Rec.)** 1st, *St. John*, comprising the Canadian Provinces of New Brunswick, Nova Scotia, and Prince Edward's Island, with Standing Committee, Rev. W. V. Feltwell, Rev. J. Eastburn Brown, Henry Jack, Esq., John Clark, Esq.

(2) *Ottawa*, comprising the Canadian Provinces of Ontario, Quebec, and Manitoba. Standing Committee, Rev. H. M. Collisson, Rev. J. McCormac, Alexander Burritt, Esq., Henry Alexander, Esq.

(3) *Pacific*, comprising the Canadian Province of British Columbia, and all the States and Territories of the United States west of the Rocky Mountains.

(4) *East*, comprising the New England States and the States of New York and New Jersey. Standing Committee, Rev. W. T. Sabine, Rev. J. Howard Smith, D.D., Jas. L. Morgan, Esq., William Scharf, Esq.

(5) *Central*, comprising the States of Pennsylvania and Delaware. Standing Committee, Rev. William R. Nicholson, D.D., Rev. Walter Windeyer, Thomas H. Powers, Esq., Samuel Ashurst, M.D.

(6) *South*, comprising the District of Columbia, the State of Maryland, and all other of the United States lying east of the Mississippi River, and south of the Ohio River, not already embraced in the missionary jurisdiction of the East, and the Central Missionary Jurisdiction. Standing Committee, Rev. W. M. Postlethwaite, Rev. James A. Latané, R. H. Franklin, Esq., G. Morris Bond, Esq.

(7) *North-west and West*, comprising the States of Ohio, Michigan, Indiana, Illinois, Wisconsin, Minnesota, and all other of the States and Territories of the United States lying west of the Mississippi River and east of the Rocky Mountains.

**Sept. 22. Sale of Church and State to Churchman**.....xviii.

**Sept. 23. Pulverization of Bishops—Bishop Clark** .....xviii.

**Oct. 2. Infidels and gamblers in Illinois**.....xviii.

**Oct. 9. Imitating, but abusing (Chn).** (xix., 12-15.)

**Oct. 15. "The General Thanksgiving" (Chn).** "H. H. O." says: "In two recent issues of *The Churchman* I have noticed letters asking for the authority for a novel custom in divine service. The practice alluded to is that of the congregation repeating the General Thanksgiving with the minister."

[In the R. E. C. the Rubric so directs. On the continent of Europe I have in several places heard it so repeated in the Church of England service; as always at



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Vevay, in Switzerland, in the Summer of 1875. I was informed that such is the practice where the clergy are Evangelical, while the High-Churchmen object to it.]

Nov. 6. Domestic Missions of the P. E. C.....xviii  
Nov. 6. Board of Missions of the P. E. C.....xviii.  
Nov. 6. House of Bishops.....xviii.  
Nov. 6. Bishop of Maine, annual address.....xviii.  
Nov. 6. General Theological Seminary.....xviii.  
Nov. 6. Society for Increase of the Ministry.....xviii.  
Nov. 11. Church Congress of the P. E. C.....xviii.  
Nov. 20. Christian Union.....xviii.  
Nov. 20. Church Congress.....xviii.  
Nov. 29. Cardinal McCloskey.....xviii.  
Dec. 10. English exclusiveness.....xviii.  
Dec. 11. Free Preaching and the Parish System.....xix. 11  
Dec. 15. First colored clergyman of the R. E. C. (Epis. Rec.) Bishop Cummins

writes that on Dec. 5 he ordained as “Deacon Mr. Frank C. Ferguson, not a novice, but one who in the P. E. C. has been an earnest and faithful worker as a layman among his own race, and comes to us with the full confidence and high esteem of both white and colored people among whom he resides. He has been for several years preparing himself by study for the work of the ministry, and is a teacher of a large school for colored children....Rev. Mr. Stevens....proposes to open, on the 1st of January, 1876, in Charleston, a training school for the education of colored candidates for the ministry.”

Dec. 15. N. Y. Herald (Epis. Rec.) A correspondent says: “The progress of the R. E. C. under very serious obstacles and hindrances of divers kinds has been something rather remarkable, and shows, if such results can show, that it meets a felt want of the people. In December, 1873, it had only eight clergymen, including Bishop Cummins, and not a single congregation. Now it has fifty congregations and more than that number of ministers. One characteristic of the R. E. C. is that they do their work quietly and unostentatiously....The young church deserves the success it has had against the almost insuperable difficulties with which it has had to contend. Called into being at the beginning of this present gigantic financial crisis, it has been compelled to struggle with poverty. Meeting with a well-organized hostility in the Church whence she sprung, she has had to labor for a foothold.” (x.; xiii.)

Dec. 29. Two more colored Deacons (Epis. Rec.) Bishop Cummins writes that he has ordained Edwin A. Forrest. “He is not a novice, having already labored with acceptance and success as a preacher among his own people.” Also Lawrence A. Dawson. Mr. Stevens “feelingly alluded to the time when Mr. Ferguson (see Dec. 15) had eight years before knelt at the same chancel-rail before going forth to a freedman’s school in Raleigh, N. C., to prepare himself for the ministry ; and that now, after many discouragements and seemingly adverse providences, he could see the hand of God in keeping him and his brethren out of the ministry until this R. E. C. was ready to enroll them as pioneers in the great field lying before them among the myriads of their own race.”

Dec. 29. Prayer-Book of 1785 (Epis. Rec.) Rev. B. Johnson says of the address of Bishop Cummins in Charleston: “While reciting the history of the Bishop

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White Prayer-Book and its fate, the Bishop delivered the telling fact that ninety years ago the delegates from St. Philip's and St. Michael's churches, Charleston, voted for the *very Prayer-Book* the R. E. C. had restored ; priesthood, baptismal regeneration and all eliminated." (vi. 6—11.)

**Dec. 29. Rev. E. D. Neill, D.D.** (Epis. Rec.) After proving that religious toleration in Maryland did not come from the Roman Catholics, he answers an attack upon himself thus: "In the providence of God, I happen to be the descendant of one of the executors of Benjamin Franklin, the American philosopher. (xvii. Feb. 2, 1876. Maryland.)

**Dec. 30. Episcopalians in Georgia**.....xviii.

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**Jan. 1. Candidates for orders in the P. E. C.**.....xviii.

**Jan. 1. The Appeal** "to the Law and the Testimony," published monthly, begins this day, with Rev. Samuel Fallows, D.D., editor-in-chief, and a long list of co-editors, all of the R. E. C. The editor of the *Episcopal Recorder* is a presbyter in the P. E. C. Low-Church, and from the beginning friendly to the R. E. C., and the only editor of the P. E. C. that has allowed a hearing to the friends of the R. E. C. But not being a member of the R. E. C., he frequently attacks the "Principles of the R. E. C." (xix. 2.)

**Jan. 1. Toronto (Appeal).** Rev. Johnston McCormac says that Emmanuel R. E. C. in West Toronto purchased "three lots on Markham street, in the centre of a very poor and destitute neighborhood, and the erection of a little church (Emmanuel) will cost about \$1,000 and will seat about two hundred people." Then (xix. 8.)

**Jan. 1. Algoma Mission (Appeal).** Rev. W. Hartley, Evangelist missionary for Algoma, Canada, writing from Glen Nevis, says: "The mission I have in charge—i. e., Algoma—extends north and west for more than two hundred miles . . . Eight different stations, besides several lumber camps. . . . About fifty in each camp."

**Jan. 1. Ottawa (Appeal).** The second anniversary of the R. E. C. Dec. 2 . . . "At the close of Mr. Collisson's address, Rev. Mr. Hunter, of the Methodist Church and Rev. Mr. Armstrong of the Presbyterian Church, made kind and congratulatory remarks." (xix. 2; 13.)

**Jan. 1. Moncton, N. B. (Appeal).** Rev. J. Eastburn Brown says: "I have had nothing to do but to *preach the Gospel* ; no time lost in explaining what the Church does *not* mean," etc. (xii. 58 ; xviii. Jan. 19, 1876, Revis.)

**Jan. 1. Chicago (Appeal).** At Christ church . . . on the morning previous to Bishop Cheney's visit to the South . . . twenty persons were confirmed. This was additional to the Easter confirmations, at which twenty-five professed Christ.

St. Paul's church. "Bishop Cheney recently confirmed eleven persons. Preceding the confirmation the rector, Dr. Fallows, had received on confession of faith since taking charge, June 15, 1875, nearly a hundred communicants. Its present membership is almost two hundred. St. Paul's church joined with Rev. Dr. Kittedge's church (Presbyterian) and Rev. Dr. Goodwin's church (Congregational) in a union Thanksgiving service last November . . . one of the largest audiences ever gathered together on a Thanksgiving occasion in Chicago. Addresses were deliv-



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ered by Rev. Dr. Fallows, Major Whittle, and Rev. Dr. Goodwin....The same day the Rev. Dr. Fowler, President of the Northwestern University (Methodist), preached for Bishop Cheney, and Rev. Arthur Swazey, D.D., for Dr. Fallows.... Rev. Dr. Duffield (Presbyterian) recently exchanged pulpits with Dr. Fallows. Several eminent Methodist clergymen have also preached for Dr. Fallows, and assisted in the services and the administration of the Lord's Supper." (xix. 2, 13.)

**Jan. 1. University of the West** (Appeal). Anticipations.

**Jan. 1. Chillicothe, Ohio** (Appeal). Rev. J. P. Davis says that a P. E. C. congregation without a rector..."on Sept. 24...in a body and almost unanimously voted to come into the R. E. C." (xv., 15-v; xvii., Jan. 5, 1876.)

**Jan. 1. Englewood** (Appeal). The R. E. Trinity church, Rev. M. T. McCormick, Rector, keeps on its course with ever increasing energy.

**Jan. 1. Peoria** (Appeal). Dec. 7, seven confirmed; earlier in the year "nearly fifty persons were added to the church by letter and by confession of faith."

**Jan. 1. Louisville** (Appeal). "In the spring or early summer of 1874.... Rev. J. S. Malone, rector of Emmanuel Church," joined the R. E. C. "The congregation...determined to follow...and by a very large majority voted to sever their connection with the P. E. C. and unite with the R. E. C....Rev. W. H. Johnson accepted a call...resigned, and returned to his old diocese and church." (xiv. 10.) Rev. J. K. Dunn accepted....The roll of membership has increased by nearly fifty names since spring....The title to the property is now in litigation."

**Jan. 1. Newark, N. J.** (Appeal.) At the second anniversary, Dec. 2, "ten of the leading ministers of the city, representing seven denominations, were present, and made addresses." (xix. 2, 13.)

**Jan. 1. Bishop Nicholson** (Appeal). Rev. W. R. Nicholson, D.D....Philadelphia, has accepted his election as a Missionary Bishop of the R. E. C. (xvii. May 12-18, 1875; Feb. 24, 1876.)

**Jan. 1. New York** (Appeal). *The Herald* says: The "2d R. E. C. organized about five weeks ago with Rev. George Howell as pastor....about one hundred members....On the platform last evening were Rev. Mr. Howell and Rev. Dr. Leacock, of the R. E. C.; Rev. W. Humpstone and Rev. Drs. Armitage and Ball of the Baptist Church, and H. B. Turner, Esq., of the R. E. C..... Drs. Ball and Armitage said that they were there to extend the right hand of fellowship to the new Church. Dr. Ball looked upon the movement, not as a schism, but as tending toward a real union in Christ." (xix. 2, 13.)

**Jan. 1. Wheeling** (Appeal). Rev. J. H. McMechen says that there is a good prospect for the organization of a R. E. C....at no distant day.

**Jan. 1. The Freedmen** (Appeal). Bishop Cummins [a native of Delaware, lately a "slave State,"] says: "They gathered in a convocation, representing six colored churches, and asked for formal admission into the R. E. C. Our last council in May, 1875, heard and heeded their call, and sent an evangelist (the Rev. Benjamin Johnson), [a native of South Carolina, the centre of slavery, and he a late chaplain in the Confederate Army], to gather them in. Soon the Rev. P. L. Stevens [late Colonel in the same army], formerly a missionary among them in the P. E. C., came forward as an associate, to devote his life to their welfare....Jan. 1, 1876, we have eight congregations....about 700 communicants....Three colored clergymen....Rev. Mr. Stevens proposes to inaugurate at once in Charleston a training-

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school....Dec. 5, 1875....One of the freedmen, F. C. Ferguson, was admitted to our ministry....I consecrated....'The Church of the Redeemer' and...confirmed thirty-six persons." (xix. 8.)

**Jan. 1. Rev. Benjamin Johnson** (Appeal). Bishop Cheney, writing from Marietta, Ga., Nov. 17, 1875, says: "Great interest is manifested in the progress of the R. E. C. The Rev. Benjamin Johnson was for many years the rector of the P. E. C. at Macon, in this State, and while there, gained the confidence and love of the entire Christian community." (xi. 26; xvii. May 12-18, 1875; Jan. 1, 1876. Freedmen.)

**Jan. 1. What is the R. E. C.?** (Appeal). Bishop Cummins says: "It is 'a firm and heroic stand for the very heart of the Gospel....2d, A strong and living protest against the unchurching dogma which limits the Church of Christ to one form of ecclesiastical polity....3d, Bears an equally strong protest against the errors of a false Liberalism on the one side, as against Sacerdotalism on the other....4th, An earnest effort to foster and promote a high and pure type of Christian life and character....5th, Such a Church as many of God's people have longed to see since the dawn of the English Reformation," etc. (xix. 2.)

**Jan. 1. Rev. Dr. Stephen H. Tyng** (Appeal). (xviii. Jan. 1.)

**Jan. 1. "Descent into Hell"** (Appeal). J. D. W. says: "The *Standard of the Cross*....assailed the R. E. C. because it removed the 'descent into hell' from the text of the Apostles' Creed....The descent into hell is a comparatively modern interpolation, probably of no higher antiquity than the seventh century; certainly unknown before the fifth." (Prayer-Book of 1785 has this omission. vi.; ix. 2.)

**Jan. 5. Rev. Dr. Leacock** has taken charge of the new congregation of the R. E. C., at Newburg, N. Y. (Epis. Rec.)

**Jan. 5. Chillicothe, Ohio** (Epis. Rec.) On Dec. 21, Bishop Cheney received the confirmation from a class of eleven—"all adults, with one exception." (xvii. Jan. 1, 1876.)

**Jan. 5. "Concerning Bishops"** (Epis. Rec.) Rev. J. S. Malone, of the R. E. C., in a communication filling two columns, says: "That bishops and presbyters are designations of the same office, is perfectly clear to any one reading the New Testament without prejudice" (xi. 2). "The highest offices of teaching and government in the Church are represented as vested in the presbyters" (xi. 2). "Could it be made clear that the power of ordaining the ministry was given to bishops to the exclusion of presbyters, that would indeed go far to prove the former a distinct order of ministers in their original appointment" (xi. 2; Const. Art. iii., iv., vi., vii., Can. 4, etc., Tit. I.)...."This meeting of presbyters would naturally lead to the appointment....of one to preside over the assembly for the sake of order" (xi. 2). "With the coming in of corruption came dioceses, provinces, etc., with diocesan bishops, metropolitan primates, patriarchs, and finally the Pope" (xix. 11, 9). "Why, then, should the R. E. C. follow the examples of the Roman and Episcopal Churches, and entail the labor and grief of another Reformation upon coming generations?" [Our standards, as referred to, meet all these objections. As to his conclusions, see xix. 2, 4]. (xvii. Feb. 1; use of R. E. C.)

**Jan. 5. Mass in Masquerade** (Epis. Rec.) in New York.....xviii.

**Jan. 12. Virginia** (Epis. Rec.) At Millers, Essex Co., Va., on the third Sunday in December, the Rev. J. A. Latané, of the R. E. C., assisted by Rev. J. Schack-



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ford, of the Methodist Church, administered the communion to members of different denominations, in the Methodist Church loaned to the R. E. C. one Sunday, and sometimes two in each month. The R. E. C. has purchased a building for a church. (xix. 13.)

**Jan. 12. London Rock** (Epis. Rec.) This "organ of the Evangelical party of the Church of England contains. . . . December 10, a letter from the pen of Rev. H. M. Collisson, of Ottawa, describing the progress of the R. E. C. . . . The letter is followed by the brief, but emphatic, editorial note: 'It *has* our sympathy.'—Ed. *Rock*" (see next.)

**Jan. 19. Book of Common Prayer in the Dominion of Canada** (Epis. Rec.) "A correspondent of the Dublin *Mail* sends to that paper an interesting comment on a book bearing the above designation [R. E. C.], which is well worthy the attention of our rulers. We have marked in italics the most important changes, which are all in the right direction," says the *Rock*. Then: "It deserves the utmost attention as a specimen of what revisionists intend to do, or have done. Few will be hardy enough to deny that its authors are men of singular piety, mental clearness, and learning. The principal changes are [as ix. 2. Then]:

"This revised Prayer-Book is remarkable for its modesty. It breathes a spirit of true devotion, and it seems hardly possible, by any ingenuity, to graft a Romish doctrine on any of its expressions" (xvii., March 22, 1876, R. E. C., etc.)

**Jan. 19. "You can not make it a success"** (Epis. Rec.) This was the answer of a distinguished layman in New York, when asked: "Do you not sympathize with the principles which underlie our work?" "Certainly." "Are you not convinced of the need of reform?" "Thoroughly." "Are you not satisfied with the amendments made?" "Yes." "You ought to be with us then; tell me honestly the reason why you are not?" "You can not make it a success" (xix. 1; xvii. May 5, 1875, Rev. Dr. Newton.)

**Jan. 19. Barnes' "Position of the Evangelical Party in the P. E. C.—copies for sale"** (Epis. Rec.) [From its associations, this may be mistaken for a work approved by the R. E. C. But it is put out by an individual. It was written under excitement. If Mr. Barnes were alive, I do not suppose that he would allow it to be reprinted. B. A.] (xix. 2.)

**Jan. 19. Mexican Prayer-Book.** The editor of the Epis. Rec., who is a presbyter in the P. E. C., says: "We believe 'our sister Church' rejected the Prayer-Book on account of its Romish Sacramentarianism, and have a service book of their own, which is Scriptural and thoroughly Protestant. They revised it for themselves. We wish the Prayer-Book of their elder sister was as free from objection" (xix. 15.)

**Jan. 26. Date of Easter No. I.** (Epis. Rec.) (General principles). . . . xix. 16.

**Feb. 1. Use of the R. E. C. (Appeal).** Bishop Cheney, in his sermon, says: "If to an Episcopal Church, with its Liturgy and its robes of clerical office, had been assigned the duty of Christianizing the world, I believe that the map would have had more dark spots than it has to-day. The Episcopalian alone never could have given to our land the religious blessings it to-day enjoys. It required Presbyterian adherence to doctrinal truth, and Congregational love of liberty, and Methodist enthusiasm to *do that* work. But, on the other hand, to hold our American Christianity—to *keep* it faithful to Jesus our Lord—we must have the educational influences of a pure and evangelical Liturgy. God has a work for all His Churches, and

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for His individual believers too. I may not altogether approve what some workers for Christ may do. My *taste* may revolt from their methods. But God uses them. He blesses their work in converting souls. And 'what am I, that I should withstand God?' (ix. 2; xv.; xix. 2; xvii. Jan. 5, 1876, concerning Bishops.)

**Feb. 1. Free Preaching and the Parish system (Appeal).**.....xix. 11.

**Feb. 1. Either and Neither (Appeal).** The *Hartford Churchman* of January 8, 1876, says: A correspondent of the *New York Evening Post* has written a letter ....criticising the pronunciation of certain clergymen while reading and preaching....the prevalent utterance of the words God, dog, either, and neither. The first two are almost invariably pronounced "Gawd" and "dawg," and the latter "ither" and "nither."....As to the words either and neither, the pronunciation I have condemned is an affectation borrowed from a certain class of speakers in England, and should never be heard from the lips of a scholar. Now, "Gawd" is a localism that I do not remember to have heard from the *pulpit*. As to "either" and "neither," pronounced as above, with *i* long and *e* silent, I think that they were introduced into this country along with the Oxford tracts about forty years ago, and from experience I have learned to regard that pronunciation in this country as probably indicating an approval of those tracts. But in England, and on the Continent, in 1871-2 and 1875, I have repeatedly heard the pronunciation alternate backwards and forwards, as different clergymen succeeded each other in the English Church service; and I was informed that *i* long and *e* silent indicated Oxford, while *e* long and *i* silent indicated Cambridge. B. A., Passaic, N. J., Jan. 8, 1876.

**Feb. 1. The Appeal (Appeal).** The *Methodist* says: "The *Appeal*, a new paper of the R. E. C., comes to us from Chicago, with the name of our old friend. Dr. Samuel Fallows, at the mast-head. Success to the *Appeal* and its genial editor." [Dr. Fallows is a member of the R. E. C. (xvii., March 1, Chicago). The editor of *Epis. Rec.* is not, and frequently opposes (xix. 2.)] (xix. 13.)

**Feb. 2. "With or Under" (Epis. Rec.)** "With reference to the editorial under this head in the *Episcopal Recorder* of Jan. 26, 1876, I will quote, from memory, the substance of the remarks of Bishop Cummins at the consecration of Bishop Cheney, in Chicago, on Dec. 14, 1873: 'The office, rights, and duties of a bishop do not descend downward, but rise upward [suiting the motion of his hand to his words]. They do not come from his succession from the Apostles, but from his election to that office. What makes General Grant the President? Not the ceremonies on the 4th of March, but the fact that he was elected to that office, The proceedings on the 4th of March were simply the recognition of the fact of his election and his induction into office.' B. A., Passaic, N. J." (xix. 2.)

**Feb. 2. Maryland Colony (Epis. Rec.)** Rev. E. D. Neill, D.D., President of Macalester College (xvii. Dec. 29, 1875. E. D. N.)

**Feb. 2. Ladies' Aid Society (Epis. Rec.)** of first R. E. C. in New York, have expended \$1,100 during the year.

**Feb. 2. Missionary Jurisdiction of Ottawa (Epis. Rec.)** Standing Committee: Rev. H. M. Collisson, of Ottawa; Rev. Johnston McCormac, Toronto; and Alexander Burritt and Henry Alexander, of Ottawa, call for funds for the Algoma Mission.

**Feb. 2. Victoria (Epis. Rec.)** Dean Gilson formerly resided in Victoria, and was a great favorite. Dean Cridge and his congregation having joined the R. E. C.,



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Bishop Hills induced Dean Gilson to return to Victoria. He has tendered his resignation, and will return to England (I. Nov. 4, 1874.)

**Feb. 2. Bermuda** (Epis. Rec.) The Free Church of England, at St. George's, Bermuda, is flourishing, says a letter of Jan. 14th.

**Feb. 2. Date of Easter No. II.** (Epis. Rec.) General principles. (xix. 16.)

**Feb. 9. Difference P. E. C. and R. E. C.** (Epis. Rec.) Statement by the Committee appointed by the Council for that purpose (xvii. May 12-18; II. July 8 1874.)

**Feb. 9. Victoria** (Epis. Rec.) On Jan. 16 the new church was first used. Bishop Cridge of the R. E. C.; Rev. Mr. Russ of the Wesley Church, and Rev. Mr. McGregor of St. Andrew's Presbyterian Church, joined in the service, and the last preached the sermon. (See March 1; ix. 2; xix. 2, 13.)

**Feb. 9. Date of Easter No. III.** (Epis. Rec.) Errors of Jarvis. (xix. 17.)

**Feb. 16. Baltimore Ordination.** (Epis. Rec.) H. H. Washburn, Presbyter, and W. H. Reynolds, Deacon. Rev. Mr. Washburn is about thirty-four years of age, a graduate of the Union Theological Seminary in New York; was refused by Bishop Potter, of New York, and by Bishop Paddock, of Massachusetts (he was a citizen of Boston), unless he would spend one year at a P. E. Seminary. He came to Baltimore in December. Mr. Reynolds is a native of Baltimore—spent some time in the Alexandria P. E. Seminary. Service by Mr. Postlethwaite; sermon by Bishop Cummins.

**Feb. 23. Free Church of England** (Epis. Rec.) Adopt the Revised Prayer-Book of the Revision Society, at a joint meeting. Omitting certain portions, it can be sold at a shilling. Rev. T. E. Thoresby was "confident it would do them immense service, and chiefly so because it was a revision effected by those who were members of the Church of England....The F. C. E. 'was expressly designed for churchmen.'" Lord Ebury "did not know whether Bishop Cummins still retained the electric touch, but he supposed that would not be disputed." (xv. 15; xix. 2.)

**Feb. 23. Date of Easter No. IV.** (Epis. Rec.) Errors of Seabury. (xix. 18.)

**Feb. 24. Let well enough alone.** (xix. 1.)

**Feb. 25. Bishop Nicholson** (Herald). Letter from Philadelphia relating to the consecration. "Growth of the movement." "Declaration of principles." (See March 1. Consecration.)

**Feb. 26. Lent.** (Times) reports that at the conference on Feb. 25 there appeared to be a general disposition to abolish Lent. (See March 1.)

**Feb. 27. Lent** (Times). H. B. Turner, Sec. Gen. Council, contradicts the report in the *Times* of yesterday. (See March 1. Lent.)

**March 1. Chicago** (Toronto Globe) correspondent of Feb. 25 says: "There is no denying the fact that....the 'R. E. C.' has achieved a gratifying success in this city....and with all the Christian charity and grace that is the heritage of the Episcopalians, it is not a pleasant sight for the 'elder brethren'....It is only about a year ago that Mr. Cheney....espied a splendid church edifice....unused....The owner had closed it....He permitted the Cheneyites to use it....The heating apparatus would not work, and so amid the ill-concealed laughter of the faithful, the 'Schismatics' were frozen out. Dr. Cheney, however, was not to be thwarted by any such misadventure....He found an old frame building....At Easter, a permanent organization was effected....The church extended a call to Rev. Samuel

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Fallows, D.D. The Doctor was at that time President of the Wesleyan University. . . . Dr. Fallows entered the ministry of the new church. Under his care the church has prospered wonderfully. Fallows is a 'worker.' He was a tutor in a Wisconsin University when the war broke out, and immediately resigned his position to accept the post of chaplain. . . . He organized a regiment and fought his way to a Generalship. When the war closed he turned Methodist minister and had a church in Milwaukee. Then he was elected State Superintendent of Instruction for Wisconsin, and became a Regent of the Methodist University. From that position he went to Bloomington, in this State, to accept the position of President of the Wesleyan College. He is an eloquent preacher, and in all the departments of labor that a 'live' minister can enter into nowadays, he is foremost. . . . They quickly decided upon a change to more commodious quarters. . . . The vigorous prosperity of the Reformed Church offers a marked contrast to the torpor which prevails in the churches of the regular establishment." (xvii. Jan. 1, 1876. Appeal.)

**March 1. Christian Union.** (Appeal). At the consecration of Bishop Nicholson on Feb. 24, "Bishop Simpson and Rev. Dr. Hatfield of the Methodist Episcopal Church, and Rev. Drs. Beadle and Blackwood of the Presbyterian Church (the former belonging originally to the Scotch Covenanters), assisted Bishops Cummins and Cheney in the formal act of consecration, by laying their hands upon Dr. Nicholson's head." (ix. 2; xix. 2).

**March 1. Lent.** (Appeal). C. E. C. (Bishop Cheney), shows the advantages of keeping this anniversary, but avoiding its abuse. (xix. 2; xvii. March 8, Lent; March 15, Lent; April 1, Lent).

**March 1. Victoria.** (Appeal). (see xvii. Feb. 9.) "The choir of the church was assisted by the members of St. John's (Ch. of Eng.), Presbyterian, and Wesleyan Churches . . . The present congregation . . . have built and furnished two churches . . . subscribing and disbursing in six years nearly \$45,000." (xvii. Feb. 9, 1876).

**March 1. Church Union.** (Appeal). On the fourth Sunday in January, the rector (Rev. J. K. Dunn) exchanged pulpits with Rev. J. S. Chadwick, pastor of "Trinity Methodist E. Ch." in Louisville, Ky. (ix. 2; xix. 2).

**March 1. Baltimore.** (Appeal). "Ch. of Redeemer," Rev. W. M. Postlethwaite; "Rock of Ages," Rev. H. H. Washburn; "Emmanuel," Rev. F. H. Reynolds. "Another church, it is expected, will be inaugurated soon in this city."

**March 1. Philadelphia.** (Appeal). 2d R. E. C. occupied their new building on Jan. 30. Emmanuel, on Feb. 20, removed to corner of E. York and Sepviva streets, of which the basement is ready for present use.

**March 1. The one Apostolic Canon.** (Appeal). "Do the wisest and best thing under the given circumstances, which will accomplish the end in view."

**March 1. Differences P. E. C. and R. E. C.** (Appeal). (xvii. May 12-18).

**March 1. Imitating, but abusing, No. 1.** (Appeal). (xix. 12).

**March 1. Why Divide?** (Appeal). Bishop Cummins says: "To present to the world a community with an Episcopal polity, and yet with Bishops claiming no superiority in rank above that of other Presbyters; and to show that a noble old Liturgy, freed from all traces of Sacerdotalism, could be retained in perfect harmony with freedom in prayer. . . . holding historic connection with the Church of Eng.



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land...reuniting, not dividing; healing, not perpetuating the alienation among the children of the Reformation... a church polity which gives unity, order, strength; without the evils of a hierarchy....To us it is the old house of our fathers, only cleansed from all defilement....The saintly Dr. Arnot, of Edinburgh, ....on the very day of the organization of the R. E. C., wrote the following letter, 2d Dec., 1873... '1st. That absolute errors should be eliminated from authorized formularies. 2d. That the Liturgy should not be oppressive in quantity, nor imposed so as to exclude free prayer in the public assembly; and 3d. That the Bishops should be the wisest and gravest of the ministers chosen and set apart to superintend a district chosen by the Church itself.'....By a remarkable coincidence, the very conditions, 'a reciprocal approach, even to the extent of union between the Episcopal and Presbyterian Churches,'....were adopted as the distinctive principles of our Church, on the very day he penned these words." (ix. 2; xi.; xix. 2).

**March 1. Church Union.** (Epis. Rec.) In Philadelphia, Emmanuel R. E. C., on Feb. 20, Rev. J. S. Malone of the R. E. C.; Rev. R. Wimer, Methodist; and Rev. W. T. Eva, Presbyterian, joined in the morning service, and Bishop Nicholson preached in the evening.

**March 1. Consecration of Bp. Nicholson** (Epis. Rec.) on Feb. 24, with the address by Bp. Cheney, in full. (xvii. March 1, Ch. Union).

**March 1. Lent.** (Epis. Rec.) On Feb. 25, at the conference of those collected in Philadelphia, this subject was discussed. (See March 6, Ottawa. March 15, Balt.)

**March 1. Conference at Philadelphia.** (Epis. Rec.) Discussion of Lent, as above. Rev. H. M. Collisson thinks that a special committee on church discipline should be chosen by the communicants exclusively (xix. 3). Conference recommends the General Standing Committee to change the date of the meeting of the Council to May 12, [this has been done]; and to select delegates to other churches. [Bishop Cummins and Dr. Leacock were selected as delegates to the Reformed (Dutch) Church in America; Bishop Nicholson and Dr. Neill to the General Assembly of the Presbyterian Church; Rev. Edward (Dean) Cridge and Rev. H. M. Collisson to the Free Church of England; and Bishop Cummins to present the salutation of the R. E. C. to the General Conference of the Methodist E. C.]

**March 6. Ottawa Report.** (Ottawa Times). Rev. H. M. Collisson, reporting the consecration of Bishop Nicholson, and the participation of other denominations, says: "When, after this interesting ceremony, Bishop Cummins returned to the vestry, he threw up his hands with a joyful exclamation: 'This day,' he said, 'is a day worth living to see. No such scene has been witnessed for centuries in the Episcopal Church.'....The general feeling seemed to me to be, that where practicable it would be well to hold special mission services during Lent."

**March 8. Lent.** By Bishop Nicholson. (Epis. Rec.) "I regard the Lenten season as presenting a favorable opportunity for a protracted series of special religious meetings for worship and Bible instruction....as *one* eminently fitting time for the reanimating of Christian zeal, and the awakening of the impenitent.... *Fasting* is never of any spiritual profit when it is done for the sake of Lent....In the Reformed book that table of fasts has been expunged, nor is there mentioned a single day of fasting in all the book....May God bless our Lenten season! May He suffuse it with the freedom of the Gospel," etc. [This agrees with the principles of the R. E. C. (xix. 2).]

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**March 8. Carey Ordination.** (Epis. Rec.) (xix. 10).

**March 8. "Consecration or Ordination."** (Epis. Rec.) "Lux," otherwise "Zoar, Iota, and Common Sense," is afraid of having more bishops in this *Episcopal* Church. (xix. 2).

**March 15. Baltimore.** (Epis. Rec.) Ch. of the Redeemer, lately completed, was dedicated on 12th by Bishop Cummins, who was assisted by Rev. W. Postlethwaite, the pastor. The Bishop said: "We have 50 congregations, 60 clergymen, and 3 bishops. . . . Our Church has met attacks from many quarters, but has withstood them all. Only a short time ago the press from Maine to California was full of abuse, telling how her people had refused to keep Lent. There is no foundation for the statement. That Lent is abused we very well know, but not by us." (xix. 2.)

**March 15. Dr. Leacock on Lent.** (Epis. Rec.) He agrees with Bishop Nicholson (March 8, above), "but I must go a little farther than he has gone. . . . To fast and pray with renewed diligence at a certain period of the year, because it is a time-honored custom, is no part of that Gospel system which is joy and peace in believing." (xix. 2.)

**March 18. Lent by "Albany."** (Chn.) He says: "I would suggest to our friends who call themselves the 'R. E. C.,' that while some of them are proposing to abolish the season of Lent, they may as well make a clean thing of it and eliminate the Lord's Day also from the calendar." [This sounds as if "Albany" thinks these stand on a par, either that the keeping of Sunday is simply a question of expediency, or the keeping of Lent a positive obligation.]

**March 22. Abolishing Lent.** (Epis. Rec.) The editor criticises the above, and says: "It would add a zest to the enjoyment if we knew who 'Albany' was. . . . if the conjecture proved correct that 'G. Albanensis' would be the full and proper ecclesiastical designation (xx. 1). When the words apostates, perjured, fallen, schismatics, have been freely hurled at the ministers and members of the R. E. C., it is certainly agreeable that all this should be dropped, and the title 'our friends' substituted." He then advocates the abolition of Lent, [and having a part of his paper headed R. E. C., probably creates the public impression that this represents the views of the R. E. C.] (xvii. Feb. 1, 1876, Appeal, xix. 2.)

**March 22. R. E. C. Prayer-Book.** (Epis. Rec.) (see Jan. 19, Book, etc., then add), "The preface is a noble work, charitable, masterly, and clear. . . . In the Communion Service the prefatory prayer follows exactly that of the Prayer-Book of 1552, omitting the side rubrics. . . . It may be useful to add, that substantially the alterations are few." (xix. 2.)

**March 29. Free Church of England.** (Epis. Rec.) At the quarterly meeting of the Council, held on Feb. 8, it was "Resolved, That the future Bishops of this Church shall be consecrated or set apart to their office in accordance with the form of consecrating a Bishop, as revised and set forth by the Second General Council of the R. E. C., and that it be a special recommendation of the Council to the Convocation [analogous to the General Council of the R. E. C.] that at the consecration of future Bishops of the F. C. E. a consecrated Bishop or Bishops, and three or more Presbyters, be invited to conduct the ceremony of Consecration," proposed by Mr. Merryweather, seconded by Rev. P. X. Eldridge, and carried with only two dissentients.



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**April 1. Lent (Appeal).** C. E. C. (Bishop Cheney) under the head of "A Man of Straw," says: "Suddenly a false rumor gains publicity that this Church 'proposes to abolish Lent.' It is flashed by telegraph all over the land. . . . All three of the Bishops of our Church, as well as the Secretary of our General Council, have denied the report in the most positive manner." (xix. 2.)

**April 1. The Old Church (Appeal).** Bishop Cheney, in his sermon in Newark Feb. 27, said: "The papers and pulpits of the old Church—and we love it still—call us schismatics," etc. [All that we contemplated in founding the new was to have "the old Church" as it used to be. (xix. 2.)].

**April 1. Imitating, but abusing, No. 2 (Appeal).** [A part only is here given. (See xix. 13, 14.)].

**April 1. Revision in Ireland (Appeal).** G. D. C. (Bishop Cummins) gives the votes on revision, under the rule adopted that a change should require a two-thirds vote. A few minor alterations were made, when "a terrible outcry arose from the High-Church school. . . . A copy of our Prayer-Book was forwarded to them. . . . and they have determined to reprint it in Dublin as an ally in the prosecution of their own work of revision. . . . The Synod must either yield to the demand of so vast a majority of the Irish Church, and complete the work of Prayer-Book purification, or the evangelical men will go forth from their midst and free themselves from such bondage. In either event, there will be at no distant day a R. E. C. in Ireland." (xix. 2.)

**April 1. Council in Canada (Appeal).** "The meeting of the Council of the R. E. C. at Ottawa, next July, will mark an era in the history of Protestantism on this continent. A council composed mainly of American subjects meets in the capital of British North America, to legislate for a Church extending in one organization through two nations," etc. (xix. 2.)

**April 1. Lent (Appeal).** Opinions of Dr. Fallows, Bishop Nicholson, Dr. Leacock, H. B. Turner, Esq. (See above, April 1, Bishop Cheney; xix. 2.)

**April 5. Philadelphia (Epis. Rec.)** 3d R. E. C. is at Germantown, and on April 6 will formally occupy their new chapel, corner of Wayne and Cheltenham avenues.

**April 5. Brooklyn, N. Y. (Epis. Rec.)** Church of the Incarnation was organized March 1, 1874. On April 2, 1876, it will remove to better quarters in a church edifice corner of Gates avenue and Irving place.

**April 12. Rev. W. Sparrow, D.D. (Epis. Rec.)** "The Life and Correspondence of Rev. William Sparrow, D.D., late Professor of Systematic Divinity and Evidences in the P. E. Theological Seminary of the Diocese of Virginia" [and my fellow-student in Col. Coll.] "By Rev. C. Walker, D.D., Professor of Church History and Canon Law. 1876." This reviewer says: "In relation to the withdrawal of Bishop Cummins, and the organization of the Reformed branch of the E. C. . . . he conceded entire sincerity and conscientiousness to the founders. . . . and disapproved of the abuse. . . . by the High-Church and Evangelical press generally, and by many evangelical men." The compiler adds (p. 350): "No less strongly did he object to the course of some of his Evangelical brethren in another respect, as inconsistent alike with their principles and with those upon which the Reformation itself can alone be justified." The allusion here is to the "profound sorrow, and no sympathy." (II. Dec. 1, card.) . . . "The public declaration. . . seeming to involve the

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confession that they were properly suspected and needed such a purge to take away the suspicion.' (ix. 9.) In a letter of Dec. 12, 1873, he says: 'I am often questioned. . . . What do you think of the Bishop Cummins movement?' . . . 'the counsel of Gamaliel.' It is painful to see how Evangelical men, so called, join in the hue and cry against him, just as if there had never been any agreement between him and them. That declaration! The life for long years of its signers proves the reverse of that disclaimer. All Evangelical Episcopalians have had and professed the same grievances, and have contemplated the possibility of a secession in consequence. How, then, when one of their number makes the possibility actual, can they in a moment reverse the engine and move backward? They might think Cummins' mode of procedure unwise; but the procedure itself is only what their hearts have been craving for a quarter of a century. I had a letter from New York this evening, saying this movement is likely to spread. If it should, it will certainly ease the yoke from our neck. Some fear that the next General Convention will tighten the screws yet further. I hold the very opposite. Who knows but God means to use Bishop Cummins as an instrument for our release from the bondage imposed by a heartless majority, who will not believe in the *scruples of tender consciences*. His success may liberalize us and bring him and us together again. (xiv. 4, 5, 6.) If, on the other hand, our General Convention should become more stringent towards Low-Churchmen and more indulgent towards High-Churchmen, then the R. E. C. would be a city of refuge, and soon overshadow its rival. (xix. 13.) The P. E. C. needs only to be liberalized and rid of Romish germs to overspread this continent, at least in the upper and middle state of society." "The false and exaggerated notions about schism do us much harm [xii.] There are already at least four Episcopal churches in the United States. What is the great harm if a fifth should be added, especially when it would give peace where there is now war [xii. 43], and where the Gospel would be better suited to the wants of society thereby. But I stop. I have written in a great hurry, and for you alone." "On the 17th of January following, Dr. Sparrow departed this life."

**April 13. Disposition to change.** (xix. 4.)

**April 26. Church Journal (Epis. Rec.)** "A Superstitious Episcopalian" in the *Church Journal* of April 20, says: "Reformed Episcopal—a memorable service. 'One of the most important and memorable scenes since the Reformation, took place at the consecration of the Rev. W. R. Nicholson, D.D., as a Bishop of the R. E. C. Bishop Simpson and the Rev. Dr. Hatfield of the M. E. Church, and the Rev. Drs. Beadle and Blackwood of the Presbyterian Church (the former belonging originally to the Scotch Covenanters), assisted Bishops Cummins and Cheney in the formal act of consecration, by laying their hands upon Dr. Nicholson's head.' We insert the above cutting from the Cumminsite organ of May, 1876. We hope our readers will bear it in mind. It is worth while looking at the succession as it stands. 1st, Assistant Bishop Cummins a failure in Kentucky. 2d, Cheney, a deposed presbyter of the P. E. C., consecrated Bishop by Cummins. 3d, Nicholson, a Methodist clergyman, re-ordained in the Church, then degraded, then consecrated Bishop by Cummins and Cheney, two Methodists, one Scotch Covenanter, and one Presbyterian. It is to be hoped that their next Bishop will have this wonderful trio of Bishops to give him Episcopal Orders; and if they could only add one or two Quakers, a Congregationalist Deacon, a Plymouth brother, and a Methodist



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class-leader, his ordination would be about right." Signed, "A Superstitious Episcopalian." (II. Dec. 11, 1873; Dec. 4, Ch.; Jan. 1, 1874, Apos.; Jan. 22, Ap. and Bp.; Jan. 29; April 30; xiii. 10, 12, 13; II. Dec. 31, So. Ch.; xvii. March 1, 1876, Ch. Union.)

**May 1. New York** (Times). At the first R. E. C. in New York, twenty-nine persons confirmed yesterday. They have purchased a plot of ground, 75x100, on Madison avenue, corner of Fifty-fifth street, for \$42,500, on which to build a new church. Also, at the second R. E. C. in the evening, the Bishop received from a class of twelve, the confirmation of their Baptismal obligations, he explaining to them, that *they* confirmed *to* him, and were not confirmed *by* him.—B. A. (Jan. 1, 1876.)

**May 8. New York.** Yesterday the Rev. W. T. Sabine, in his address on the second anniversary of the 1st R. E. C., corner of Madison avenue and Forty-seventh street, stated that during the last year the parish had expended \$20,134.95, of which \$12,654.48 were for parish expenses, and \$7,480.47 for extra parochial purposes of benevolence. In addition to this, they have about \$40,000 subscribed and largely paid in towards making up the full sum of \$42,500 to pay cash for the three lots corner of Madison avenue and Fifty-fifth street, in place of leaving any part on mortgage as authorized by the conditions of sale.—B. A. (xvii. May 1, New York.)

**May 24. Methodist General Conference** (Epis. Rec.) The *Christian Advocate* of May 20, gives in full the address of Bishop Cummins to the Conference, which "Resolved: 'That we....will in due time respond officially by our representative, bearing our regards....;' adopted by a unanimous rising vote."

**May 24. Cumberland, Md.** (Epis. Rec.) A new R. E. C. organized, with Rev. J. K. Dunn as pastor.

**May 24. Digby, N. S.** (Epis. Rec.) A new R. E. C. organized on Monday May 15, and \$588 subscribed.

**May 25. Chicago.** (B. A.) A private letter states that on last Monday Bishop Cheney announced that a subscription of about \$30,000 had been completed to pay off the entire debt of Christ Church in two years.

**June 1.** *The Appeal* contains the following: 1st. Exchange of pulpits by Bishop Cheney and Rev. Dr. Tiffany, of the M. E. C.—2d. Officers of the new R. E. C., in Cumberland, Md.—3d. Methodist clergymen join in the Communion service with Rev. W. M. Postlethwaite, of the R. E. C.—4th. A new R. E. C. to be erected in the heart of St. John, N. B.—5th. Officers of the new R. E. C. at Digby, N. S.—6th. A new R. E. C. organized in Charleston, S. C.—7th. The R. E. C. in Rappahannock County, Va., is doing a good work.—8th. Address of Bishop Cummins to the M. E. Conference, in full.—9th. "Our Episcopacy," by B. B. L., contains positions opposed to (xix. 1, 2), 10th. Bishop Cummins' remarks on his change of views respecting the Prayer-Book of 1789.—11th. "Corsica." With respect to Florida, "Corsica" should be written Minorca.—12th. "Liturgical Emendation," editorial without signature, is opposed to (xix. 1).

**June 7.** *Episcopal Recorder* contains: 1st. Addresses to the Presbyterian General Assembly, by Rev. E. D. Neill, and by Bishop Nicholson, of the R. E. C. The latter in full, in which he says: "I have noticed to-day in your published report....that in the year 1700 you had in this country, three ministers, and in 1750 sixty-seven ministers, an increase of sixty-four in fifty years."—2d. Officers of the new R. E. C., at Reston Hall, of June 4, with Rev. J. L. Estlin, pastor.—3d. New R. E. C. at Rahway, N. J., inaugurated June 4th, in their own church building.—4th. In Boston, a congregation formerly of the P. E. C., has applied for admission into the R. E. C.—5th. The R. E. C. at Victoria, B. C. has received \$19,355.98 in sixteen months, and will pay the expenses of Dean Cridge to Ottawa, to be consecrated Bishop of the R. E. C.—6th. Rev. A. H. Vinton, and Mr. C. H. Parker, of Rev. Phillip Brooks' parish, have been left off the Standing Committee, as supposed because a son of Bishop Nicholson of the R. E. C. was married to a member of Mr. Brooks' church, in the church of Mr. Vinton, by Mr. Brooks and Bishop Nicholson. And in Boston, I (B. A.) saw a printed Pastoral by Mr. Vinton, maintaining that the excluding Canon does not apply to such cases. (xii. 59.)

## CHAPTER XVIII.

### CONTINUATION OF CHAPTER III.

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#### RESPECTING THE PAN-ANGLICAN CHURCH.

1875.

**April 14. Ritualism in Maryland** (Epis. Rec.) "G. M. B." says :.... "The recent experiment made by two of our prominent 'Low Church' rectors, for the purpose of ascertaining the range and calibre of the 'new canon' against Ritualism ....turned against the 'priests' of St. Luke's ...for 'prayers for the dead'....The Standing Committee....endorsed the propriety of the charges....Bishop Whittingham summarily quashed the whole proceeding." (III. Oct. 23, 31, 1874.)

**April 21. Comprehensiveness** (E. R.) "Paul" says: "Dr. Andrews, of Virginia, said to the writer of this article: 'Some men try to be so comprehensive that they never comprehend anything.'" He then goes on to show the "superstitions" that are maintained by the ruling majority, who refuse to allow those who think differently to act upon their convictions. (xii. 56-59.)

**April 22. Prayer-Book Revision** (Weekly Dispatch, St. Thomas, Ont., Canada). Editor says: "The breach in the P. E. C. appears to be continually widening. In Toronto, the Church Association, which numbers within its ranks some of the most intelligent men of the Province, and throughout the United States and in Canada the R. E. C. were assiduously prosecuting the work of reformation, and not before it is needed. Throughout Europe, too, the anti-ritualistic party is increasing....On all sides publications in pamphlet form and in the newspapers are multiplied....Our latest extract from the address of the hierarchy of the Church of England impresses upon the laity the duty of promoting 'loyal conformity to the Book of Common Prayer,' and we will add that, until the laity insist upon a revision of that book (the best prayer-book extant), Ritualism and Romish tendencies will continue to disturb the peace of the Church." (xviii. Jan. 1, 19; xvii. April 1, 1876.)

**May 1. Church Association** (Day Star of Toronto). On June 19, 1873, thirty-seven clergymen and laymen of the Diocese of Toronto organized themselves into an association "to uphold the principles and doctrines of the Protestant Church of England, and to counteract the efforts now being made to pervert her teaching." (III. Jan. 14, 1875.)

**June 9. Retirement of Rev. Dr. J. Cotton Smith** (Ch. St.). In retiring from the position of Editor-in-Chief, Dr. Smith says: "What was then the *Protestant Churchman*, and which was subsequently merged into the *Church and State*, naturally calls for some fuller statement as to the position which this paper has occupied



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....to labor for a lost unity....It is the genius of sectarianism to tolerate no diversity....It is the genius of Catholicity to embrace all diversities which can be reconciled with 'Apostolic Order' and 'the faith once delivered to the saints'.... These schools....are high, low, and broad....each of them has a legitimate place in the Church, but each is liable to the danger of an excessive development.... In the famous conferences between 1865 and 1870, in the city of Philadelphia, it was then shown conclusively that the doctrine of Baptismal Regeneration was legitimately deducible from the formularies of the Church....It was the purpose ....to embody....in an organization, the views and principles of....Dr. Muhlenberg, and to maintain both the Catholic and Evangelical elements in the Church. Had this effort been successful, it is not too much to claim that the organization of the R. E. C. would never have taken place." (xix. 12).

**June 15. Church of England**—its legal position. The Birmingham (Eng.) *Post* of June 15, 1875, copies from the London *Times* of June 14, the opinion of Fitzjames Stephen, "an eminent authority upon law," given at the desire of the Bishop of London and of Mr. Fremantle, whom the Bishop requested to abstain from taking part in a Congregational service, and he acceded. They jointly put these questions: (1.) Is it lawful by statute or otherwise for a clergyman of the Church of England to preach in a Non-conformist place of worship, with or without a religious service? (2.) Is it an ecclesiastical offence for a clergyman to officiate in a service of Non-conformists, or to take part in the Holy Communion at such service, or to attend such service at all? (3.) Does the illegality, if any, extend to chapels of the Wesleyan societies or of Lady Huntingdon's connection? (4.) Does it extend to services in Ireland or Scotland, whether in the Established Church of Scotland or in the Episcopal churches of Scotland or Ireland not established, or to the churches, Episcopal or Non-Episcopal, in the colonies, America, or the Continent?" The answers are too long to quote. But—

The editor says: "The essence of this opinion, given by a high authority, is... You are bound, Mr. Stephen says, to the clergy, while the laity are free; but you are bound only because the Church is local and its Episcopal government, in the eye of the law, is merely a local incident, and not in any way a divine institution, involving an apostolic succession, valid orders, and operative sacraments. The Church once governed herself [before the Reformation] and then these matters were of binding importance; now she is governed by 'the King's ecclesiastical law,' and this law attaches no more than local value to the things upon which High-Churchmen set so much store. Go out of England, he continues, and unless you profess utterly hostile doctrine, you may worship and officiate where you please—your own orders, or church government, or modes of service, and those with whom you associate, go for nothing as far as the law is concerned. Looked at from a purely Church point of view, this statement, if it be sound law, is calculated to shock many opinions and to dissipate many illusions now held to be of binding doctrinal force," etc. (xviii. Dec. 10, 1875; xix. 9.)

**June 19. Bishops above Law** (Chn.) Under "Church Legislation," the editor says: "We presume that there are many in the Church who would be amazed to be told that there are some things in the office of a Bishop, on which the Church has no power to legislate, and yet, if the office mean anything at all, this is true of it." (xii. 58).

June 24, 1875.

**June 24. Bishop above Law** (So. Ch.) The editor recounts: "The clergy of Mt. Calvary church [Baltimore], used....a prayer for the dead....The Standing Committee complained to the Bishop [Whittingham]. The Bishop did remonstrate without effect; they used the prayer again....they compiled a manual of 'prayers for the dead'... 'compiled...for the use of the congregation'...placed in the book-stores for sale....The Standing Committee *demand*ed that these clergymen be tried by an ecclesiastical court, and the Bishop of Maryland absolutely refuses, in spite of the law, to have them tried!" He then quotes remarks of Rev. Mr. Randolph as to the underlying principle. But this is denied by "R. M. P." in So. Ch. of July 1, and is therefore omitted. (xii. 56-59; xviii. April 14).

**July 3. Oxford University** (Chn.) A "letter from England," says, "of the Bishop of Oxford's late remarkable charges, in which he openly attacks the too prevalent infidelity of the teachers in that ancient university....It is, in reality, a monstrous thing, that a Christian university should encourage men as tutors and professors who make no secret of being (to use their own language) 'non-Christian'....The better class of Oxford Colleges, such as Keble and Corpus, and the new Hartford College, will derive strength from the growing conviction that Balliol, of which Professor Jowett is head, and some others, are tainted....Hitherto the reputation for success....has enabled them to enlist all the ablest men, so that they keep up almost a monopoly of the highest talent... Cambridge....has produced a better fruit than that at Oxford, though the last comes so much more before the world, and supplies so much larger an element of the upper ranks of English society." (xii. 12-24).

**July 3. Toronto Synod** (Chn.) Three columns are devoted to this subject. Bishop Lewis advocates conciliation to prevent schism. "If the past year has been a period of unusual and unseemly agitation within our ranks, let it not be thought a degradation of self to acknowledge that there may have been undue heat and unjustifiable acrimony on both sides." (iii. Jan. 14, 1875).

**July 8. "Rev. Dr. Seymour, Bishop of the R. E. C."** (So. Ch.), quotes the *Independent*, which says: "The New York dailies, in mentioning the fact that Dr. George F. Seymour has just been elected permanent Dean of the General Theological Seminary [on June 24] in New York, call him 'Bishop of the Reformed Episcopal Church.' The high-church character of this official Episcopal divinity school was more apparent than ever at the recent commencement. Dr. Seymour got 77 votes out of 93 on the first ballots of the Trustees....The first lesson was read by Dr. Nicholas Hoppin, of the Confraternity of the Blessed Sacrament, who had to leave his church in Cambridge in consequence of his ritualistic experiments;....the prayers....by Rev. Francis Harrison, of Troy, Ritualist and contributor to the defunct *Church and the World*; and the Litany....by Canon Knowles, of the late Bishop Whitehouse's cathedral in Chicago." (xii. 56-59).

**July 8. P. E. C.** a "most respectable society." (The *Southern Churchman*) in trying to correct the faults of its own Church, says: "We think the Episcopal Church, venerable in age, mellow with wisdom, reverential with truth, is a most respectable society. We should feel like doing battle with any one who would deny these attributes as belonging to this institute. But there was a time, it has not been many years since, when we were too respectable. We were admiring ourselves for this trait; indeed, we were in danger, like the Spanish king, of dying of our respectability. We are glad to think our danger has lessened." (xix. 12).



September 1, 1875.

**Sept. 1. No reordination of a Romish Priest** (Epis. Rec.) The *Church Journal* of August 5, copies the details from the *Chicago Times*, describing the reception of the Romish Priest, Rev. Ephraim Therien, at Kankakee, Ill., without reordination. Then the remarks of the *Church Journal*. It "was not an ordination, it was simply a reception. . . . He who ordained Mr. Therien was a Bishop and had authority. To repeat this ordination would be sacrilege, for it would be treating a holy thing with contempt. . . . Had Mr. Therien come from the Presbyterians, Baptists, Methodists, or any one of the Protestant denominations, his ordination would have been simply ignored." (iii. Dec. 4, 1873).

**Sept. 4. Bishop Cox on the Rejection of Seymour.** (Chn.) In a letter of six columns, Bishop Cox says: "We are not always to keep silence. . . . lest we give free course to falsehoods." He quotes from a Chicago paper, respecting Seymour and De Koven, 'the two are said to stand together on doctrinal questions.' . . . "My share in all this business has been the product. . . . of thorough information as to facts." . . . Our General Seminary. . . . is in no respect a representative council of the Church. . . . The local trustees and their near neighbors are the only members. . . . always present; . . . a few distant members summoned for the purpose can generally turn the vote. . . . Formerly there was a triennial meeting. . . . *But this* has been abolished; . . . a fluctuating minority. . . . is virtually clothed with irresponsible power. . . . The Illinois case was decided in the House of Deputies by a most significant and emphatic vote. It has been again decided by action still more deliberate and emphatic. . . . To vote *No* is to make enemies, and to provoke the spite of the worst characters in the Church. . . . The petty terrorism of such men is a real power. . . . In the Illinois case this class of men was known to be enlisted in behalf of the candidate. . . . active night and day. . . . The motives which were addressed . . . were, in some cases, such as might be paralleled only by the tactics of political demagogues. I speak of what I know. . . . I consider the vote of the House, solemn and significant even to sublimity. . . . Good men voted for him because they were led to believe he was no 'Ritualist.' They believed he had no sympathy with the outspoken President of Racine. Who believes it now? 'The two are said to stand together on doctrinal questions,' and that such is the case nobody will deny. . . . Who stood up and took the fair ground, 'Our candidate is as much a ritualist as his friend for whose express benefit you are called upon to enact a Ritual Canon, but we mean to sustain Ritualism?' . . . This is said now defiantly enough. . . . It was a hard thing to believe that there was any concealment, equivocation, or duplicity in the solemn denials of a candidate expecting immediate consecration and tendering a candid statement of facts, to a Council of the Church, about to vote for or against him, under the Invocation of the Holy Ghost. . . . I shall prove them from the publications of the defeated candidate himself, that he has contradicted his own solemn statements and refuted his own stories; has failed in making any one detailed statement to which he adheres, and has corroborated by the statements of others almost everything which he gave the House of Deputies to suppose untrue. . . . For his self-stultifying oaths and affirmations, I would not hold him entirely responsible." (xix. 13; xii. 59).

**Sept. 11. Bishop Cox continues September 4, (Chn).** As to the House of Deputies in rejecting Dr. Seymour: "I can account for their decision in no other way than this: They said, 'There is proof of much that requires explanation, and

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the explanations proffered are ambiguous and unsatisfactory; we cannot confirm the election of a presbyter, who, at such a crisis, fails to tell us all he knows about serious occurrences and abuses, and who leaves us under the profound impression that he equivocates and suppresses the truth.'” He then, in his letter of seven columns, uses these expressions: “The two stories are flat contradictions; if this affidavit tells the truth, it is impossible that his statement to the House was a faithful account of facts....Observe, then, the issue is about words. All that he and others may swear about his doings may be true, but that is not the point....In the ‘issue of veracity,’ which he so gratuitously made, all turns on what he said....Let us take the Professor’s sworn statement....He knew that ‘Father Grafton’s’ lecture was a fact....He admitted that he had lectured on more than one occasion....Did he make these same admissions to the House of Deputies? On the contrary, he flatly denied that anything of the kind had occurred....The House of Deputies, however, was not merely trifled with by these detailed statements of facts; it was yet further mystified by equivocations....To suspect an equivocation seemed uncharitable; and it is only by the great mercy of God that he escaped being consecrated a few days later, with words in his mouth which he now swears were not strictly true....I have no disposition to press these appalling facts....That such being some of the essential facts of the case, nothing of the sort was communicated to the House....I throw aside, then, a painful comparison which I have made of oath with oath, and page with page, of this ‘sworn evidence.’ I do not wish to make indelible the stain with which so many young clergymen have defiled their hands, nor to point out how little they seem to understand the peril of that ‘vain and rash swearing.’....Yet here is a pamphlet filled with ‘sworn evidence’ the most contradictory and self-refuting, and the person who is responsible for it is the person selected by seventy-seven trustees out of 400, to form the manners and mold the characters of our future clergy, as permanent Dean of our General Theological Seminary.” (xix. 13; xviii. Nov. 6, 1875. General).

On this point in the same number, E. M. Pecke gives the trustees present on twenty occasions, from 1866 to 1875, and says: “From all this it is evident that the seventy-seven votes which were cast for the present Dean....would have been a majority in any ballot....for ten years.” (xii. 58.)

**Sept. 22. Sale of Church and State to Churchman** (Epis. Rec.) by “N.” (xix. 12; xviii. June 9, 1875.)

**Sept. 23. Pulverization** (So. Ch.) Bishop Clark in his convention address says: “The formation of new dioceses, the division of several of the older dioceses and the consequent increase of the number of Bishops, were among the most important questions brought before the convention.” (Continued, xix. 13-12.)

**Oct. 2. Infidels and Gamblers** (Chn.) At the Illinois Diocesan Convention, Sept. 16, when discussing the resolutions which condemned the rejection of Dr. DeKoven as Bishop, by the Standing Committees: “Mr. Judd said that no other church upon earth permitted such a thing as that the laity—infidels some of them—should pass upon the doctrinal qualifications of Bishops-elect; and Dr. Cushman expressed his abhorrence of the system which left the Standing Committees to sit in judgment on the theology of a Bishop-elect, while it was possible for infidels or gamblers to be lay members of the Standing Committees.” [This cannot be so in the R. E. C., xix. 3.]



**November 6, 1875.**

**Nov. 6. Domestic Missions of the P. E. C. (Chn.)** (xix. 13-11.)

**Nov. 6. Board of Missions of the P. E. C. (Chn.)** "Indian Commission.... was burdened with a debt of \$10,000. The receipts for the year....\$50,101.21.... The Foreign Committee reported that their receipts for the year were only \$89,-724.74, being \$10,275.64 less than in 1874, and \$24,385.34 less than in 1873.".... The committee on the subject of offerings for missions "stated that in their judgment the need of a more thorough enlistment of the people in the great missionary work was becoming more apparent every year." The Foreign Committee "being also in debt to the extent of more than \$30,000." With respect to a resolution "referring to Bishop Gobat and the Armenian Christians." "In opposition to this the Bishop of Albany spoke very warmly, condemning what he styled the impertinent ignorance often exhibited in connection with this....subject....He said that the name of the Armenian prelate of whom Bishop Gobat wrote, was one unfavorably known in England; that the movement of this individual corresponded to the Cummins movements in relation to our own Church, while Bishop Gobat's action was in direct opposition to the principles upon which the Jerusalem Episcopate was founded," etc. Dr. Schereschewsky, "Digressing for a moment, he said that the Assembly might be interested to know what had particularly impressed him as he had listened to the proceedings of the Board. He replied that it was the prevailing *self-gratulation*," etc. "The Bishop of Ohio.... wished to make a statement with reference to the remarks of....Bishop Doane, who....had reflected upon Bishop Gobat. Either that speaker possessed less knowledge of the subject than himself, or much better information."...."The rest of the business was also run through with hot haste." (xix. 13-7, 8.)

**Nov. 6. House of Bishops of the P. E. C. (Chn.)** The presiding bishop in his public address, said: "We are blessed, too, in a wonderful way, in aiding through various instrumentalities in bringing about a restoration of harmony amongst the long-divided sections of the one Church." (xix. 13; xii. 56-59.)

**Nov. 6. Bishop of Maine (Chn.)** (xix. 13.)

**Nov. 6. General Theological Seminary (Chn.)** "The degrees to be conferred are three, namely, S. T. B., S. T. M., and S. T. D., or Bachelor, Master, and Doctor of Sacred Theology; and the holders will be entitled to wear hoods corresponding to their respective degrees." (xviii. Sept. 4, 11, 1875, Bp. Cox; Feb. 26, 1876.)

**Nov. 6. Society for the increase of the Ministry (Chn.)** (xix. 13-10.)

**Nov. 11. Rev. N. H. Schenck (Times).** (xix. 13-6.) This last remark "fool" is also found in the *Southern Churchman*, but not in the *Hartford Churchman*.

**Nov. 20. The Churchman,** Editor on Church union. (xix. 13.)

**Nov. 20. Church Congress (Chn.)** Editor says: "What our Church in Philadelphia has just witnessed would have been impossible, not only in the days of Bishop White or Bishop Alonzo Potter, but probably in any year before this of the administration of the present highly esteemed head of the diocese....The old convention leaders in either house were not conspicuously present....There was a clear purpose all around to let every mouth have its say to the utmost... Contradiction, idiosyncrasy, extremes of one sort or another, always short of heresy and schism, were encouraged to 'speak out.'" (III. Nov. 11, 1874. Ch. Jo.)

**Nov. 29. Cardinal McCloskey (Trib.)** in his address, said: "From the fact

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that Christ promised that the gates of hell should not prevail against His Church, it is to be inferred that they would strive to prevail. The Cardinal predicted the final triumph of the Church." (xix. 13.)

**Dec. 10? English exclusiveness.** (Times?) under the head "British Affairs," says that the vicar wrote to Mr. Smith that it was 'altogether contrary to the doctrine and discipline of the Church of England, that either her clergy or faithful laity should attend service in a Dissenting chapel.' Mr. Smith appealed to the Bishop of Winchester, Dr. Harold Browne, who attended the Old Catholic Congress at Cologne in 1872, and the Bishop says: "It appears to him that 'no well instructed churchman can attend the service of other communions.' His reason is that if the English Church is not the true Church of this land, she is a usurper and an impostor." (xviii. June 15, 1875; xix. 13.)

**Dec. 11. Free Preaching and the Parish system** (Chn.) (xix. 11.)

**Dec. 30. Episcopalians in Georgia** (Obs.) copied from "exchange" "When Oglethorpe was Governor of the Province of Georgia, over 130 years ago, there were no Methodists, but 1,000 members of the Church of England. Now there are 150,000 Methodists and not quite 5,000 Episcopalians. The Baptists about equal the Methodists. These two are the leading denominations in the State." (xix. 13-1.)

**1876.**

**Jan. 1. Candidates for orders in the P. E. C.** (Chn.) (xix. 13-13.)

**Jan. 1. Wisconsin Convention** (Appeal). The Milwaukee *Sentinel* of June 23, 1870, says that the following canon was proposed, but not accepted: "Every communicant of the Church, marrying outside of our communion, or married by any other than a clergyman of the Church, shall stand *ipso facto* excommunicated." (xii. 58.)

**Jan. 1. American Patriots Low-Church** (Appeal). Washington *did* as readily worship and partake of the communion in a Methodist, Presbyterian, Congregational, or any other church, as in an Episcopal Church . . . Patrick Henry, when he heard that some Baptist ministers had been indicted, rode thirty miles of his own accord, unretained, to defend them. . . . while waving over his head the indictment, electrified the audience and startled the judge as he exclaimed: "What! Indicted for preaching the Gospel of Jesus Christ! Is that a crime?" (III. Dec. 4, 1873; xii. 25-28, 56-59.)

**Jan. 1. Royal Family of England** (Appeal) is said to be a little mixed in its religion. Queen Victoria dislikes Ritualists, and delights in a simple form of worship. The Prince of Wales, on the contrary, enjoys the forms of the Church whenever he attends, which is but seldom. His eldest sister is a Lutheran. Lord Lorne is a Presbyterian. The Duchess of Edinburg is Greek Catholic and her husband a Low-Church Episcopalian. (xix. 9.)

**Jan. 1. No hope of change** (Appeal). Bishop Johns quotes Rev. J. A. Latané's letter (III. Jan. 12, 1874): "I am satisfied that this doctrine (that baptism invariably effects regeneration) was not held by the framers of the Prayer-Book, nor *intended to be expressed*" . . . he comments: "I think them literally true." On the contrary, Bishop McLaren says: "To-day the Church asserts it as one of the most precious jewels in her deposit of doctrine." Bishop Johns quotes the Preface to the Prayer-Book, as



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to the propriety of making changes, and says: "Wise and ample provision is thus made to remedy just such evils as those of which you complain"....On the contrary, Bishop Potter in dictatorial tones says it is "an absolute impossibility," and Bishop McLaren said: "The invincible conservatism of the House....overthrew the hopes of the adherents of an effete theology so completely that it is not likely we shall hear again of the subject." In 1871 the effort was made by nine Bishops to have alternate phrases in the Baptism of Infants. It was refused. In 1874 it was renewed by strong petitions and again refused. (III. Oct. 24, 29, 29, 29, 31, 31, 1874; xii. 56-59; xix. 12.)

**Jan. 1. Rev. Dr. S. H. Tyng, Jr. (Appeal.)** The letter (II. Sept. 16, 1875) is a forgery. "The letter was....reproduced....in the P. E. journals....Of all the journals of the P. E. C. only one is known to have corrected the error." (xi. 39, 42.)

**Jan. 1. Church of England (Appeal.)** "To repudiate the trammels of State connection, and to come out on the basis of a revised Prayer-Book, would be to hand over to the High-Church party a thousand parish churches, the care of a million souls, the possession of immense church property, and all the influences inseparably connected with the position of a State Church." (xvii. May 5; 1875, Dr. Newton; xii. 12-24.)

**Jan. 5. Mass in masquerade in New York described.** (Epis. Rec.) (xix. 14.)

**Jan. 15. Mexico (Chn.)** Full legal title is "The Mexican branch of the Catholic Church of our Lord Jesus Christ militant upon earth." The popular abridgment, "Church of Jesus in Mexico," is permitted to be used. The P. E. C. is recognized as the older sister. Seven bishops of the P. E. C. commissioned to superintend; viz., of Maryland, Delaware, Ohio, Pennsylvania, West New York, Pittsburg, Long Island. [They have revised the Prayer-Book. (xvii. Jan. 19, 1876.)] (xix. 19.)

**Jan. 19. Revision of the Prayer-Book of P. E. C.** (Epis. Rec.) I. C., in the *Southern Churchman* of last week, says: "A reflection arising out of the controversy about the words priest, altar, etc., is the danger of being obliged to defend what is not very defensible. We find, for instance, the words priest, altar, regenerate, descent into hell, receive ye the Holy Ghost, etc. We would rather not have these words in the Prayer-Book; but they are there, and if they are capable of defense, there is a very proper spirit to defend them. Love for the Church and for the Prayer-Book naturally leads us to justify things just as they stand....These errors of priesthood, sacrifice, etc., become authorized by the authoritative sanction of the fit words that express them. The words priest, altar, etc., convey certain ideas, mean certain things, invariably and universally....That which has been justified as it stands, is taken by loyal and simple hearts to teach all that it means, and by the subtle and dishonest, to teach all that it may be made to mean....Words are teaching, teaching, teaching, all the time....Is it wise then in the Episcopal Church to compel her members to be ever justifying....words which are felt to be a burden....bring her into disrepute....not only are not Christian words, but which seem to have been repudiated and condemned by the spirit of inspiration? Words which, finally, are educating the mind of the Church into ideas which are Judaic and not Christian, Romish and not Protestant....capable....of a very plausible defence. But the more ably they are defended, the worse it is for the Church and the Truth." (xvii. Jan. 1, 1876, Moncton; ix. 2; xix. 2.)

**January 22, 1876.**

**Jan. 22. Key-West, Florida. (Chn.)** "A Sunday-school was commenced in St. Peter's on the 2d of January. The service in the new parish will be full choral." (xix. 14.)

**Jan. 22. Bishop of Michigan (Chn.)** in his address, *ad clerum*, said: "(1) That never in the history of the American Church, were the rules of the Church in more perfect accord in all matters of faith, doctrine, and discipline. (2) Never before had she been so thoroughly equipped for the Master's work, in the number of the Episcopate, as now. Yet there was not that proportionate growth of the Church that should reasonably be expected. He then assigned as the causes for this lack of growth, (1) the materialism of the age, (2) intense worldliness of the age (*a*) outside of the Church, (*b*) in some measure within. The world is invading the Church, instead of the Church conquering the world. Hence the common resort to worldly ways in the maintenance of worship; (3) the unwarrantable suspicions against her accredited teachers and rulers; which manifests its presence by meddlesome persons criticising the doctrine and practices of the authorized teachers; making an outcry against 'ritualism' where no unwarranted ritualism exists; decrying the manner of 'standing or kneeling,' as if therein was to be found error in doctrine; weakening the power, influence, and authority of rectors and missionaries, by criticisms often slyly hid behind a wink, a look, an ominous silence, and the like; invading the parishes and fields of others, and prying into practices of those who were amenable only to their bishop," etc. (xix. 11; 13; 14.)

**Jan. 22. Bishop Gillespie, of W. Michigan (Chn.)** "I believe that every Bishop in the land will bless God for a tenfold multiplication of the young unmarried men who, assured of good raiment and shelter, would be therewith content." (xix. 13; 1 to 14.)

**Jan. 22. Reception of a Roman Catholic Priest (Chn.)** without re-ordination, at St. James', Syracuse, N. Y., on Jan. 9. (III. Dec. 4, 1873.)

**Jan. 22. Statistics of P. E. C. (Chn.)** Church Almanac for 1876 gives contributions (in thirty-nine dioceses and seven mission districts), \$6,851,983.27 in 1874, and \$6,690,575.48 in 1875. (xix. 12.)

**Jan. 22. Easter Day (Chn.)** (xix. 16.)

**Jan. 26. Bishop Doane's Convention Address.** (xix. 11-4.)

**Jan. 29. Easter Day (Chn.)** (xix. 16.)

**Jan. 29. Foreign Committee of Board of Missions (Chn.)** Special committee. (xix. 13-14.)

**Jan. 29. Canada (Chn.)** Letter from Montreal says: "The Mission Board of Ontario will require \$10,000 this year to meet its engagements. So far as we have heard, there is a falling off in the usual amounts....The Bishop of Ontario delivered an address in....Ottawa, in favor of choral services. These services are by no means popular in Ottawa....We are so divided, and so bitter in our divisions, that we cannot unite in anything....Parties are becoming so narrowed and defined, that unless one can pronounce the Shibboleth of one or the other, he is avoided by both as a suspicious character. And it is the clergy who have to answer for this state of things....The *Huron Recorder*, in its last issue, intimates that unless it receives a more liberal support, it will not be continued after April next." (xix. 13-1 to 15.)

**Jan. 29. Canada (Chn.)** Quebec choral service, the Bishop preached. Halifax choral service, the Bishop made "an able defence of choral services." (xix. 14.)



January 29, 1876.

Jan 29. **Norwich, Conn.** (Chn.) At the Convocation, "They were introduced by the *Archdeacon*."

Jan. 29. **Cincinnati Mission** (Chn.) "Addresses....by the Lord Bishop of Huron, the Dean of Huron, and the Bishop of Southern Ohio. The Prayer-Book, the surplice, and the distinctive doctrines of the Church were held to most vigorously. Indeed, it was announced at the beginning, that there might be no mistake as to the character of the services, that the mission was conducted by High-Churchmen." (xix. 14.)

Jan. 29. **Sister Cathlyne** (Chn.) was received into the Sisterhood of the Holy Child Jesus, in All-Saints Cathedral, Albany, on Holy Innocents' Day. The ceremony was performed by the Bishop. (xix. 14.)

Feb. 5. **Bishop of Winchester** (Chn.) maintains the usual High-Church grounds—" *Suaviter in modo, fortiter in re.*" (xix. 14.)

Feb. 5. **Bishop of Colorado** (Chn.) says, "Such people, though they may prefer the Church to other religious bodies." (xix. 13.)

Feb. 5. **Trinity Church, New York**, (Chn.) During the Easter season Mr. Jerome Hopkins' Orchestral Vesper Service for Eastertide will be performed for the first time in Trinity Chapel, New York City. The different organists of Trinity parish will assist at the performance, and the service will be rendered by an orchestra, boy choir, two choruses, four solo voices, and other musical accompaniments." [An ecclesiological opera, called "Service."] (xix. 14.)

Feb. 5. "**Protestant Episcopal Church of England**," (Ottawa *Times*.) (xix. 9.)

Feb. 26. **Bishop Doane** (Chn.) "The Church's way the best way." (xix. 11-4.)

Feb. 26. **British Columbia** (Chn.) Diocesan Synod of the Church of England, recently established, lasted four days. Dean Gilson seconded the motion to form the Synod. Archdeacon Wood moved an amendment to exclude laymen. Lieutenant-Governor Turch suggested that the laity had perhaps held the soundest doctrine, and that it was the Bishop and clergy who were in fault. Amendment rejected and Synod formed with but one dissentient. (xi. 26, Rev. E. Cridge.)

Feb. 26. **Illinois** (Chn.) At a special ordination at the Cathedral in Chicago, on February 13, "Bishop McLaren *sang* the Litany and the *Veni Creator Spiritus*." (xix. 14.)

Feb. 26. **Colorado** (Chn.) The Bishop writes: "Four of the clergy of two years ago have left the Church, of whom three have been deposed and the other will be." (xix. 14.)

Feb. 26. **Blackwell's Island** (Chn.) "It may not be generally known that our Church is the only Protestant body which sustains regular services at Blackwell's Island." ["Rev. R. H. Bourne, Charity Hospital, Blackwell's Island, N. Y.," is the address of a minister of the R. E. C.] (xi. 26.)

Feb. 26. **Hoods** (Chn.) Rev. John H. Drumm quotes the 58th Canon of the Church of England: "Every minister....shall wear a....surplice with sleeves....graduates shall wear upon their surplices at such times, such hoods as by the orders of the Universities are agreeable to their degrees, which no minister shall wear (being no graduate) under pain of suspension." (xviii. Nov. 6, 1875.)

March 1. **Romeward** (Appeal). Last Sunday, says *Our Church Work*,

March 1, 1876.

Bishop Whittingham deposed Rev. A. B. Leeson, deacon, lately an assistant of Mt. Calvary Ch., Baltimore, who has announced his intention to connect himself with the Church of Rome. (xix. 14.)

March 1. Layman or Cleric (Appeal). W. H. C., referring to the deposition of Rev. G. A. Redles by Bishop Stevens of Pennsylvania, who calls him "*Mr. G. Albert Redles*," continues: "Who authorized Bishop . . . Stevens to say that ceasing to be a minister of the numerically insignificant P. E. C. he ceases to be a minister of the one Holy Catholic or Universal Church of Christ? Is the communion of Bishop Stevens co-extensive with that Church? Let him wait until it shall be recognized as such by the great, though corrupt, Romish and Greek communions, before he shall presume to venture on such an assumption." (xix. 13.)

March 22. Sister Harriet (Epis. Rec.) was buried in Baltimore with semi-Romish ceremonies. (xix. 14.)

April 15. Increase of the Ministry (Post). (xix. 13-15.)

June 10. "Newark's Episcopal Sisterhood." (*N. Y. Herald*) says: "The Newark Episcopalians have a sisterhood in charge of their hospital of St. Barnabas, somewhat similar to sisterhoods having charge of Catholic hospitals. Yesterday a novel and interesting ceremony was witnessed in St. Paul's Episcopal church. This was the formal admission of Sister Sylvia into the Protestant sisterhood, the ceremony being performed by Bishop Odenheimer, aided by Rectors Smith and Stansbury. The service was opened with a processional hymn, during the singing of which Bishop Odenheimer and a number of clergy, followed by the Sister and postulant, the latter with a white veil, entered the church and proceeded to the chancel, the Sisters taking seats in the body of the church.

"Rector Smith then briefly addressed the congregation. Among the evidences of the revival which the Holy Ghost has vouchsafed the Anglican communion, he said, there is no more evident token than this revival of sisterhoods, and the time has now come in our own diocese when such a community is to be established, and when there may be witnessed the establishment of the new sisterhood and the reception of a Sister.

"Sister Sylvia, of St. Luke's Hospital, New York, came forward and was presented to the Bishop. She knelt and Bishop Odenheimer blessed a cross which he handed to her, and after a few collects she took upon herself the vows of the Order and was admitted a member of the sisterhood by the Bishop, in the name of the Father, and of the Son, and of the Holy Ghost." (xix. 14; iii. Sept. 10; Oct. 19, 1874.)



## CHAPTER XIX.

### MISCELLANEOUS.

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CONTENTS:—(1). *Let Well Enough Alone.*—(2). *Principles of the R. E. C.*—(3). *Protection of the Laity in the R. E. C.*—(4). *Disposition to Try New Experiments.*—(5). *Special Services Proposed.*—(6). *To Stand as in Pronouncing the Absolution.*—(7). *To Abolish Synods.*—(8). *R. E. C. and Extraneous Organizations.*—(9). “*Protestant Episcopal Church of England.*”—(10). *Carey Ordination, July 2, 1843.*—(11). *Free Preaching and the Parish System; a. Bp. Huntingdon; b. Bp. Doane.*—(12). *Imitating, but Abusing, No. 1; The P. E. C. Abuses the R. E. C.*—(13). *Imitating, but Abusing, No. 2; The Present Condition of the P. E. C.*—(14). *The Reason of the Decline of the P. E. C.*—(15). *Imitating, but Abusing, No. 3; The R. E. C. Retains its Birthright.*—(16). *Date of Easter, No. 1; General Principles; Crucifixion, 14th or 15th Nisan?*—(17). *Date of Easter, No. 2; Errors of Jarvis.*—(18). *Date of Easter, No. 3; Errors of Seabury.*—(19). *Succession in the R. E. C.*—(20). *Clergy of the R. E. C.*

#### 1st Section.

#### “LET WELL ENOUGH ALONE.”

MY opinion, officially expressed in Council at Chicago in May last, has been strengthened by subsequent developments, and I now desire to press the importance of making no change for several years in our Prayer-Book, Articles, and Constitution and Canons, except where the necessity is apparent to all, as in our basis of representation, which will require changes from time to time, in proportion to our increase in numbers. And that increase will depend upon the confidence of outsiders that they can predict our future. They will avoid us if we appear to be a vacillating body without fixed principles.

The members of the First Council were exclusively those who had belonged to the Old Evangelical party in the Protestant Episcopal Church. They presented to the Second Council the Reformed Prayer-Book, and the Constitution and Canons; and to the Third Council, the revised Articles—all exemplifying the reforms which they had always advocated; and after the first Council invited all to join them who agreed with the well-known principles of the Old Evangelicals.

We have been charged with fanaticism and folly, and it is of great importance that for several years, we leave our standards untouched, to prove that we are men of common sense, who knew what we wanted, and have done what we wanted, and are so well satisfied with what we have done, that we shall continue to be what we are now. A contrary course will subject us to remarks like the following:

The vacillation of our authorities during the war of 1812 became a subject of ridicule, and near the lines they said in sport, that a courier was asked why he was in such great haste. He answered, “This package on the saddle before me contains orders that I must take to the front with all possible speed.” “But what is that package behind you?” “Countermands!”

In the Fall of 1871, at Ostend, in Belgium, when waiting for the train, after our baggage had been examined, I entered into conversation with a custom-house officer. He supposed me to be English. I said, “No! American.” “Then you are a republican?” “Yes. But you have a republic along side of you in France.” He

## 1st Section.

answered, "I have no confidence in it. *Never satisfied!*" Thus, by these two words, "*Jamais content!*" giving his reason for doubting the stability of the French Republic.

In the Spring of 1872, after having had as city guides, a Red Republican in Lyons and an Imperialist in Paris, we had a moderate Republican in and about Havre. They gave their different political views. To the last, I expressed my doubts whether such a government as ours could be sustained in France. He was irritated by my remark, but subsequently said, "The great difficulty with us, is that we have five parties [enumerating them], and each man cares more for his party than he does for his country." "Precisely so, and that is the reason why I think that France is not yet ready for a government such as we have."

Any one of common sense and experience knows that analogous dangers are before every new organization, whether it be a nation, or a church, or a debating society. Taking advantage of this general principle, the editor of *Church and State*, on May 21, 1874, inserted a false statement respecting the proceedings of our Second Council, and upon this foundation said: "It is easy to see from this and other indications, what are the dangers that are before this new organization. The grand mistake they have made is in supposing that they have arrived at the logical terminus of their tendency. They are just beginning to get a glimpse of the dreary waste of fanaticism and folly that lies before them. They will find that there are plenty who will wish to reform their Church, just as they have attempted to reform upon the Church which they have left."

Now, the experience of the world warns us to be on our guard against these dangers, and to "let well enough alone."

It may be supposed that the difference between me and those who desire changes, is, that I think that our present standards could not be improved, while they think that they might be better. On the contrary, we might agree precisely on this point, since, in my opinion, there have been unnecessary departures from the old Prayer-Book and Articles. But in accordance with the above views, I should object to changing them back to where I think they should have been left, until we shall have become a much larger body.

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The above was prepared to be shown in manuscript this day, to those collected in Philadelphia at the consecration of Bishop Nicholson. The severity of the weather prevents my going there. Therefore, I send it to the printer, and request those who shall receive copies, to distribute them among the delegates to the next Council. Should these views prevail, the next Council will soon finish its work, and establish the important principle of conservatism.

*Passaic, N. J., Feb. 24, 1876*

B. AYCRIGG.

## 2d Section.

## PRINCIPLES OF THE R. E. C.

THESE have been defined for ages. They are not of recent origin. They are not the invention of any member of the R. E. C.

The Declaration of Principles, adopted irrevocably as the basis upon which the R. E. C. was organized on Dec. 2, 1873, gives a summary of *all* the Principles maintained for ages, by the *general consent* of the Evangelicals in the P. E. C. and Church of England, which were in opposition to others in the same Churches.

The Principles of the P. E. C. and of the Church of England that are not condemned by that Declaration, remain the common law of the R. E. C., in the same



## 2d Section.

manner as the common law of England remains the common law of the U. S. A. since the Declaration of Independence.

To maintain these Principles, no one was admitted to vote at the First Council, except in accordance with the Call to Organize issued by Bishop Cummins, dated Nov. 15, 1873, viz. : "The Lord has put it into the hearts of some of His servants who are or have been in the P. E. C., the purpose of restoring *the old paths of their fathers.*"

This is my answer to an *anonymous* circular, dated March 7, 1876, attacking the circular headed, "Let well enough alone."

*Passaic, N. J., March 20, 1876.*

B. AYCRIGG.

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NOTE.—The above is on documentary evidence, and I know that the documents say what was intended, having as a layman been in consultation with Bishop Cummins and two other clergymen on November 12-13, 1873, when the Call was prepared ; and President of the Convention on December 2, 1873, when it organized itself into the R. E. C. And I hold that it would be a breach of faith to attempt to force any other principles upon a minority *in this Church.* (See Memoirs of the R. E. C., Chapter VI., IX., X., XI., XVI.)

## 3d Section.

## PROTECTION OF THE LAITY IN THE R. E. C.

In the General Convention of the Protestant Episcopal Church, Oct. 13, 1874, as reported in the *Churchman*, the Rev. Mr. Shipman, of Kentucky, proposed to define what is "Open and Notorious Evil Living," which entitles a clergyman to expel a layman from the communion. He said, that if the rector thought the carrying a gold-headed cane "open and notorious evil living" he might expel, and the layman could have no redress, unless the Bishop reversed the action of the rector.

Also, I heard and believe, that among parties with whom I was acquainted, the rector and a vestryman, at a vestry meeting, had a dispute about parish matters, and the rector threatened to excommunicate the layman unless he ceased his resistance. And in the P. E. C. he had the canonical power to do so.

And the Rubric at the head of the Burial Service of the P. E. C., says : "Here it is to be noted, that the office ensuing is not to be used for any unbaptized adults, any who die excommunicate or who have laid violent hands on themselves."

On the contrary, in the R. E. C., no person can be excommunicated except on trial and conviction for "denial of the faith," or "a walk and conversation unworthy of a Christian profession," and "nothing shall be admitted as matter of accusation which cannot be proved to be such from Holy Scriptures." Then he may appeal in case of condemnation. And that he may be tried by his peers, two laymen elected, as wardens, shall be associated with the rector in forming the Court. "And the wardens and deputies shall be chosen from among the *communicants*, and when practicable, the vestrymen also." In the P. E. C. the wardens need not be communicants.

These canons were adopted *unanimously* by the Second Council of the R. E. C., and were subsequently adopted by the Free Church of England.

Now, in a long circular dated March 6, 1876, the only objection raised against these provisions is, that in accordance with Episcopal usage, the wardens who execute these, among other duties, are chosen by the congregation at large. And it says : "The canon as it stands is really so outrageous, so frightful, that it borders on the ludicrous."

This case exemplifies the danger referred to in the two former circulars, headed "Let well enough alone," and "Principles of the R. E. C."

*Passaic, N. J., March 24, 1876. (xviii. Oct. 2, 1875).*

B. AYCRIGG.

## 4th Section.

4. **Disposition to try new experiments.** Irenæus, editor of the *New York Observer*, April 13, 1876, relates his experience respecting a favorite grape-vine, which his three amateur friends in succession thought that they could improve by pruning still closer, after it had left the hands of a professional vine-dresser, until his favorite was very nearly destroyed. He also relates his experience with successive patent ventilators, each promising to be better than the one in use, and all equally bad. Then he moralizes: "The Church and the world, religion and business, are disturbed and annoyed, and sadly injured like my garden with amateurs, pretenders, quacks—men who have new and improved methods of doing what was well enough done before, but which they would do with patented processes peculiar to themselves, and a vast improvement upon everything that has gone before.... Conservatism holds fast to that which is good, and with it works onward to the overthrow of evil. Radicalism is too impatient, rushes ahead, generally knocks its head against the wall," etc.

Now: The founders of the R. E. C. attempted no new experiment. (xix. 2.)

5. **Special service** for the "dedication of infants" is a liturgical novelty; appears to be intended to supersede infant baptism; is a contradiction of the Principles of the R. E. C. (xix. 2); is printed with the words "permitted to be used," while the *Journal* of 1875 (p. 20) says of all these services, "in order that they might be carefully considered and examined, before being recommended for use." (xvii. May 12-18, 1875.)

6. **To stand as in pronouncing the Absolution in the P. E. C.** This is proposed in the *Journal* of 1875 (pp. 37, 38), when reading sentences of Scripture in place of the Absolution. This is understood to have been the proposition of the Latimer Society in the P. E. C. It would certainly be an improvement in the Prayer Book of the P. E. C. since it would abolish the substance of sacerdotalism by abolishing the absolution itself, which Bishop Onderdonk said "does not simply signify that such absolution has been promised to the penitent; but these words possess peculiar efficacy by being pronounced by a regularly authorized clergyman." (xii. 33.) But the shadow of sacerdotalism would be restored by redirecting the minister to stand up, while the people continue to kneel, since in the P. E. C. no one but a "priest" or Bishop can do this. In our present service we use familiar words and have abolished not only the substance, but also the shadow of sacerdotalism.

7. **To abolish Synods.** (*Journal* of 1875, p. 39.) This would be a new principle not included in the Principles of the R. E. C. (xix. 2.)

## 8th Section.

## R. E. C. AND EXTRANEIOUS ORGANIZATIONS.

I quote from the *Appeal* of January, 1876: "We were positively refused admission into the R. E. C. on account of our poverty. (I wonder if there is such a test in Heaven)."

(I. "Nov. 8, 1874. Toronto).... Bishop Cummins, assisted by Rev. M. B. Smith, held service and delivered an address as on Nov. 1 at St. John;" also, (I. Nov. 18, 1874 St. John).... "On Thursday, Nov. 5, the Bishop and Rev. M. B. Smith, and B. Ayerigg, left Boston; and arrived in Toronto Nov. 7;" also (I. Nov. 15, 1874, \*Ottawa, Canada) Rev. M. B. Smith in the morning, and Rev. Walter Windeyer in the evening, preached in the Court House."



## 8th Section.

Now : All the facts here quoted are connected with each other and with the above charge of wrong. The Rev. M. B. Smith was, and is now, the President, and I was, and am now, a lay member of the Standing Committee elected by the General Council as advisors of the Presiding Bishop, to represent the General Council when not in session. There are necessarily many matters connected with the action of this committee that are confidential. The Presiding Bishop learns the reasons, while others only know the results, in all ordinary cases. This case is extraordinary, as being published, and I think that I may with propriety state my own reasons as follows :

From the reports in the Canadian newspapers, giving a speech of this clergyman, and other movements of the Orange Society, I feared that he and the first parish in Toronto (not this one) were committing the R. E. C. as identified with that political party. This first parish having been admitted by vote, I presented these Canadian papers, then moved a reconsideration, and then to lay the question on the table until we had more definite information. For this purpose, Mr. Smith and myself went to Toronto as above quoted. We there received no satisfactory information, and went to Ottawa as above, to consult with the vestry of that regularly organized parish. Previous to this conference I had a private conversation with a gentleman who did not belong to the vestry, and on stating to him the object of our visit, he maintained the necessity of the R. E. C. being identified with the Orange Society, and I answered that if this be necessary in Canada, I thought that our churches must separate, since it was contrary to the Principles of the R. E. C. to be identified with any extraneous organization. (xvii. Jan. 1, Freedmen ; xix. 2.) Subsequently, in conference with several of the vestry, one of the members maintained that the Orange Society was not political. I stated facts to prove that it was decidedly political. The vestrymen generally agreed with the principles which had governed the committee ; admitted that there had been some ground for their action, but thought that the objection would be removed. I then put the question formally to each individual : "Do you advise us to admit this parish?" Each one said "Yes." I then said : "We will report your advice, and upon that, the parish will doubtless be admitted. The question is of most importance to you in Canada, and *you must bear the responsibility.*" This report having been made, the first parish was received.

When the second parish, above mentioned, applied for admission, the same questions arose, in my mind at least. The first parish had but just begun, and this second parish appeared (to me, at least) unnecessary. And the Standing Committee uniformly discountenances the formation of a new parish where they suppose that there is not an actual demand, and that for want of such demand it will remain weak and sickly, depending for existence on the sustentation fund. But the refusal to receive at first without satisfactory evidence of its propriety, does not destroy the existence of the parish, nor prevent its subsequent reception by the committee, as shown in the case of the first parish in the same city.

When this parish applied to the General Council, the Standing Committee was released from its responsibility. The Canadian delegates, with the means of knowing the facts, made no objection. The parish was received. The statement of facts now connected with this complaint indicates that this action was judicious. (xvii. Jan. 1, Toronto.)

## 9th Section.

## “PROTESTANT EPISCOPAL CHURCH OF ENGLAND.”

Bishop Lewis, as reported in the *Toronto Globe* of Dec. 31, 1874, in his charge against the “Church Association,” said: “The name Protestant never occurs in our authorized formularies; it is never used in the description of our Church; it is never used in connection with our National Church in our Acts of Parliament. Its true designation was always felt to be The Church of England, a genuine, veritable branch of the Catholic Church throughout the world.” (III. Dec. 31, 1874; xiii. 17; xviii. June 15, 1875.)

Again, as reported in the *Ottawa Times* of Feb. 23, 1874, when attacking the Reformed Episcopal Church, he said: “If these seceders were men of learning he might meet them in discussion fitly enough.” (II. Feb. 23, 1874.)

Now: These positive assertions respecting the word “Protestant” do not agree with Rees’ Cyclopædia under the head “Crown—right of,” in which reference is made to Blackstone, Book 1, C. 3, and to 12 and 13 W. 3d, cap 3; nor under the head “Oath—Coronation” with reference 1 W. and Mary, stat. 1, c. 6. Then turn to the original documents as found in the New York Law Library and in the Parliamentary Library in Ottawa and find as follows:

**30. Car. II. stat. 2, c. 1.** “An Act for the more effectual preserving the King’s person and Government by disabling Papists from sitting in either House of Parliament.” This statute enacts an oath to be taken by all members of Parliament containing: . . . “I do believe that in the Sacrament of the Lord’s Supper there is not any transubstantiation of the elements of bread and wine into the body and blood of Christ, at or after the consecration thereof by any person whatever; and that the invocation or adoration of the Virgin Mary, or any other saint, and the sacrifice of the mass, as they are now used in the Church of Rome, are superstitious and idolatrous. And . . . I do make this declaration and every part thereof in the plain and ordinary sense of the words . . . as they are commonly understood by English Protestants, without any evasion,” etc.

**Commons Journal**, Feb. 12, 1688 (vol. 10, p. 28), recites that the late King James II. “did endeavor to subvert and extirpate the Protestant religion,” and enumerates various proofs, among which is “6, By causing several good subjects, being Protestants, to be disarmed, at the same time when Papists were both armed and employed contrary to law;” that James II. has abdicated and the throne is vacant; that the Prince of Orange (“whom it hath pleased Almighty God to make the glorious instrument of delivering this kingdom from Popery and arbitrary power) did (by the advice . . .) cause letters to be written to the Lords Spiritual and Temporal, being Protestant,” for electing members of Parliament, “in order to such an establishment as that their religion . . . might not be in danger of being subverted.” And such Parliament being met, enumerate among other things—“7, That the subjects who are Protestants may have arms for their defense suitable to their condition . . . . They . . . . claim . . . . as their . . . . rights” the matters enumerated, and express dependence on the Prince of Orange, and—“Resolved, that William and Mary . . . be declared King and Queen . . . to hold the crown . . . during their lives and the life of the survivor of them . . . after their deceases, the said crown . . . be to the heirs of the body of the said Princess; and for default of such issue, to the



**9th Section.**

Princess Anne of Denmark and the heirs of her body; and for default of such issue, to the heirs of the body of the said Prince of Orange."

**1. W. and Mary, stat. 2, c. 2.** "An Act declaring the rights and liberties of the subject, and settling the succession to the crown," recites the declaration (next above copied), the acceptance of the crown by the King and Queen, their Majesties' pleasure that Parliament should "make settlement of the religion... of this kingdom." Parliament confirms the declaration and limits the crown as therein expressed.

**Then Sec. IX.**, copied from the Statutes at Large: "And whereas it hath been found by experience that it is inconsistent with the safety and welfare of this Protestant kingdom to be governed by a Papist Prince, or by any King or Queen marrying a Papist, the said Lords Spiritual and Temporal and Commons do further pray that it may be enacted, that all and every person and persons that is, are, or shall be reconciled to, or shall hold communion with the See or Church of Rome, or shall profess the Popish religion, or shall marry a Papist, shall be excluded, and shall be forever incapable to inherit, possess, or enjoy the crown and government of this realm and Ireland, and the dominions thereunto belonging, or any part of the same; and in all and every such case or cases, the people of these realms shall be, and are hereby absolved of their allegiance; and the said crown and government shall from time to time descend to and be enjoyed by such person or persons, being Protestant, as should have inherited and enjoyed the same, in case the said person or persons so reconciled, holding communion, or professing, or marrying as aforesaid, were naturally dead." Blackstone gives the substance of this statute.

**1. W. and Mary, c. 6.** "An Act for establishing the Coronation Oath.".... "That one uniform oath may be, in all time to come, taken by the Kings and Queens of this Realm".... enacts a form to be administered to William and Mary, which includes the following: "Archbishop, or Bishop, Will you, to the utmost of your power, maintain the laws of God, the true profession of the Gospel, and the Protestant Reformed Religion established by law.... King and Queen, All this I promise to do." This form is to be used in future.

**1. W. and Mary, Sess. 1, c. 18.** "An Act for exempting their Majesties' Protestant subjects, dissenting from the Church of England, from the penalties of certain laws,"—usually called the Toleration Act. Sec. 14 directs, in case of a refusal to take the oath of allegiance and supremacy: "Provided, always.... unless such person can, within thirty-one days after such tender of the declarations to him, produce two sufficient Protestant witnesses to testify upon oath that they believe him to be a Protestant dissenter; or a certificate under the hands of four Protestants who are conformable to the Church of England;" this will allow him to make a declaration of the same purport instead of the oath.

**12. Wm. III. cap 2.** "An Act for the further limitation of the Crown, and better securing the rights and liberties of the subject;" after reciting 1 W. and M. stat. 2, c. 2 (as above), adds: "Therefore, for a further provision of the succession of the Crown in the Protestant line;" enacts that the Princess Sophia "is next in succession in the Protestant line;" and limits the Crown to her; "and the heirs of her body being Protestants;" and that whosoever should thereafter come to the possession of the Crown, should join in communion with the Church of England as by law established.

## 9th Section.

13. Wm. III. c. 6. "An Act for the further security of His Majesty's person, and the succession of the Crown in the Protestant line, and for extinguishing the hopes of the pretended Prince of Wales, and all other pretenders, and their open and secret abettors."

Blackstone, Book 1, c. 3; after reciting the above 12 and 13 Wm. 3d, says that this is the last limitation of the Crown that has been made by Parliament.

1. George 1, Sess. 2, c. 13. "An Act for the further security of His Majesty's person and government, and the succession of the Crown in the heirs of the late Princess Sophia, being Protestant," etc.

10. G. IV. c. 7, 13 April, 1829. "An Act for the relief of His Majesty's Roman Catholic subjects," . . . Sec. xxiv. And, whereas, the Protestant Episcopal Church of England and Ireland, and the doctrine, discipline, and government thereof, and likewise the Protestant Presbyterian Church of Scotland, and the doctrine, discipline, and government thereof, are by the respective Acts of Union of England and Scotland, and of Great Britain and Ireland, established permanently and inviolably."

Now: I submit that these extracts prove that Bishop Lewis is in error as to the use of the word "Protestant." And the quotations (xviii. June 15, Church of England,) prove that he is equally in error as to the other parts of his assertion. The above (excepting II. Feb. 23, 1874; and) including a part of (xviii. June 15), was printed in the *Ottawa Times* of Feb. 5, 1876. As far as known, there has been no denial of its historical accuracy.

Also, these notes, obtained to support the statement held in abeyance (xx. 8), have a direct reference to the P. E. C. (xii. 25).

## 10th Section.

## CAREY ORDINATION, JULY 2, 1843.

The Hartford *Churchman*, of Oct. 9, 1875, charges the Reformed Episcopal Church with "imitating, but abusing the Protestant Episcopal Church." In answer, we will now examine the facts connected with the Carey Ordination, extracted from a bound volume of pamphlets, collected by the Rev. Dr. Henry Anthon; containing "The True Issue for the True Churchman—a statement of facts in relation to the recent ordination . . . by Drs. Smith and Anthon . . . 1843," pp. 46; and "Speech of Mr. [Judge] John Duer . . . in Convention of the P. E. C., of the Diocese of New York on . . . 29th Sept., 1843, in support of the resolutions offered by Judge Oakley," pp. 47.

Drs. Smith and Anthon (p. 27) speaking of Mr. Carey, say: "He deemed the difference between us and Rome such as embraced no points of faith; doubted whether the Church of Rome or the Anglican Church were the more pure; considered the Reformation from Rome unjustifiable and followed by grievous and lamentable results, though not without others of an opposite character; faulted not the Church of Rome for reading the Apocrypha for proof of doctrine; did not consider that we were bound to receive the thirty-nine articles of our Church in any close and rigid construction of the same; declared that he knew not how to answer the question that had been repeatedly asked, whether he considered the Church of Rome to be now in error in matters of faith?—was not prepared to pronounce the doctrine of transubstantiation an absurd or impossible doctrine, and regarded it as



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taught within the last hundred years as possibly meaning no more than we mean by the doctrine of the real presence ; did not object to the Romish doctrine of purgatory as defined by the Council of Trent. Thus far for NEGATIVES, and now for AFFIRMATIVES. He believed that the state of the soul after death was one in which it could be benefited by the prayers of the faithful and the sacrifice of the altar ; regarded the denial of the cup to the laity as a severe act of discipline only ; justified the invocation of saints ; in one instance declared that he did not deny, but would not positively affirm the decrees of the Council of Trent ; in another that he received the articles of the creed of Pius IV., so far as they were repetitions of the decrees of that Council ! And what were the explanations already alluded to, and the record which was deemed by one presbyter (Rev. Mr. Higbee) so important, and which weighed, it seems with our diocesan and six of our brethren, against such a mass of evidence as that presented in the examination and here summed up ? To our apprehension they amounted virtually to nothing," (pp. 28-33.) On July 1, 1843, the Rev. Drs. Anthon and Smith protest in private to Rt. Rev. Benjamin T. Onderdonk, D.D., against the ordination of Mr. Carey, but without effect. Then (pp. 35, 36) Messrs. Anthon and Smith on Sunday, July 2, publicly protest in writing : " On the appeal being made by the Bishop, ' Brethren, if there be any of you who knoweth any impediment or notable crime in any of these persons presented to be ordered deacons, for which he ought not to be admitted to that office, let him come forth in the name of God, and show what the crime or impediment is.' " [And the Rubric says : " And if any great crime or impediment be objected, the Bishop shall cease from ordering such person until such time as the party accused shall be found clear of that crime." ]

" These documents having been read . . . the bishop . . . expressed himself : . . . ' The accusation . . . has recently been fully investigated by me, with the knowledge and in the presence of his accusers, and with the advantage of the valuable aid and counsel of six of the worthiest, wisest, and most learned of the presbyters of this diocese, including the three who are assisting in these solemnities . . . There was no just cause for rejecting the candidates' application . . . no reason for any change in the solemn services of the day . . . All these persons being found meet to be ordered,' " etc.

These public protests by Messrs. Anthon and Smith brought out many violent attacks upon them, especially in the *Churchman*, then edited by Dr. Seabury, one of the examiners. These attacks brought out this pamphlet, in which (pp. 42, 43) they say : . . . " The principle involved . . . covers this whole ground. Shall virtual conformity with Rome form, or not form, an *impediment to ordination* ? and does not an ordination held in despite of such conformity furnish sad and melancholy proof of a growing indifference to those great principles for which at the Reformation martyrs died, and a gradual assimilation to Rome, which promises at no distant day identity with her faith, if not union with her polity ? It is too late now to press the maxim, '*Obsta principiis*'—*resist the beginnings of evil*. Partially, though possibly too feebly, certainly not successfully, that resistance has been made. The question now is, Shall a *stand* at last be made, and will Churchmen finally rally in defence of their own principles and standards, so eminently Scriptural ; or will they be content that even they who are to minister to them in holy things shall come to them with a double creed—with the thirty-nine articles and the creed of Pius

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IV., with the Prayer-Book and the Missal. . . . And what Christian Churchman will not, in view of the rapid changes effected by the last few years, be ready to exclaim in deep anxiety, 'Whereunto will these things grow?' Our children have been by *baptism* brought within the Church's fold; but into what were we and they baptized? Was it not into the faith as it then was? Was it into a *changeling faith*, that shall go on changing and retrograding year by year until it becomes identical once more with that system of darkness and delusion, from which, not without conflict and blood, the Church came forth at the Reformation? . . . The true issue now involved is the issue between *the Church* and Romanism."

In the New York Diocesan Convention, Sept. 29, 1843 (p. 5, Judge Duer's speech), Judge Oakley offered the following: Whereas. . . a doubt exists. . . whether in case any impediment be alleged, and the same has undergone a previous investigation upon a private complaint, and has been determined by the Bishop to be unfounded [as in the Carey case] it is or is not the duty of the Bishop to suspend such ordination. . . . Resolved, That the delegates from this diocese to the General Convention. . . . be requested to propose. . . . a canon which shall. . . . provide that when a Bishop shall receive from any two presbyters objection in writing to the ordination of any candidate for orders in the Church, notice of the time and place of the examination. . . . shall be given to such presbyters, who shall thereupon have the right to be present at and take part in such examination; and that for the avoidance of any misunderstanding or mistake, all questions put to such candidate, and the answers made by him, shall be reduced to writing."

Now (pp. 6—13. Anthon and Smith): Mr. Carey was a member of Dr. Smith's congregation until he changed to St. John's church. When he applied to Dr. Smith for a certificate, Dr. Smith referred to reports that he had heard, and questioning Mr. Carey on the points mentioned in the beginning of these extracts; he subsequently reduced to writing the questions and answers, and afterwards submitting them to Mr. Carey, made such corrections as Mr. Carey desired. This document in writing was presented at the meeting composed of Bishop B. Onderdonk and Revs. W. Berrian, John McVickar, Samuel Seabury, Joseph H. Price, Edward G. Higbee, Benjamin I. Haight—approving; and Drs. Henry Anthon and Hugh Smith—opposing the ordination. Bishop Ives was not present at this examination, but assisted at the ordination. (p. 16.) "Objections were then made to these questions, and to their being put and answered in writing.' . . . "The Bishop gave it as his opinion that 'questions in writing might be put, but that the examined could not be compelled to reduce his answers to writing.' . . . Objections were several times urged by Drs. Seabury, McVickar, Berrian, and by Messrs. Haight and Higbee, to. . . noting down the answers of the examined; and. . . against taking any notes or memoranda whatever," (p. 17). "The objection was overruled by the Diocesan, on the ground that there was no organized meeting—that we had no secretary, and therefore could have no minutes."

Judge Duer, in supporting the resolution of Judge Oakley, as above quoted (p. 18 of his speech), said: "It is for the satisfaction of the Church, for the prevention of future scandal and future discord, that the candidate must be solemnly acquitted of the charge solemnly preferred against him." [Then (p. 21), with respect to this Carey examination.] . . . "Certainly to the mass of those by whom the publications on the subject have been read, it seems a necessary conclusion that evasion,



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equivocation, coloring, suppression or denial of the truth must be imputed to one party or the other."

(Pp. 25, 26, S. and A.) "Dr. McVickar . . . intimated a hope that no use would be made of the notes." . . . "Dr. Seabury remarked that he understood Dr. Anthon to have disclaimed all intention of making public the notes taken." These were in both cases denied, and the notes were forced out in self-defence, by the attacks on Smith and Anthon.

Now: this examination (pp. 17-24, S. and A.), thus characterized by Judge Duer, resembles the examinations of a man who is undoubtedly guilty of some crime, while the Revs. Seabury, McVickar, Berrian, Haight, and Higbee, as his counsel, knowing all the facts, use every expedient to prevent Drs. Smith and Anthon from finding out the truth. And then they try to keep the whole matter a profound secret; while Bishop Onderdonk, with the approval of Bishop Ives and of six of the leading clergymen in New York, whom Bishop Onderdonk calls "the worthiest, wisest, and most learned of the presbyters of this diocese," ordains the man who holds the views first quoted, to teach those views to the rising generation in the P. E. C. Hence the inference, that they all taught the same, *privately*.

This pamphlet of Smith and Anthon first exposed to the world the extent to which Puseyism had secretly advanced in the P. E. C. About a year later I heard Bishop Onderdonk come out openly on one point (xii. 33). About two years later I heard Dr. Berrian come out openly on another point (xii. 34); and the same year I heard Dr. Higbee advance his semi-Romish views to a large extent, and with great energy (xii. 34). These were all in St. John's church, New York. Dr. Higbee repeated the same sermon in Jersey City. *Then* it created great surprise and excitement. At the present day a new generation has sprung up under such teaching, and *now* the majority in the P. E. C. have advanced so far towards Rome, that a portion of those who agreed with Drs. Smith and Anthon have thought it their duty to abandon the P. E. C. and organize the R. E. C. (xix. 2). For this, they have received the most violent personal abuse from 13 Bishops, 5 Doctors of Divinity, and 6 newspapers of the P. E. C. (xiii. 10); and when, in self-defense, they state facts like the above, they are charged with "*Imitating, but Abusing*" the Protestant Episcopal Church (xvii. Oct. 9th, 1875.) This was printed in Epis. Rec., Feb. 26, 1876.—B. A.

**11th Section.****FREE PREACHING AND THE PARISH SYSTEM.**

*February, 1876.*

1. Bishop Huntington, of Central New York, makes the following common sense remarks under this head, in the *Hartford Churchman* of Dec. 11, 1875, in his "Paper prepared for the Church Congress":

"The parts mentioned, appear to belong at the basis of any rational inquiry, as to the right way of preaching the gospel in these United States . . . in the lawful variety and freedom of her ministrations . . . .

"That anybody . . . should . . . show itself chiefly studious, how to conform itself to foreign patterns, hampering its action by rules borrowed from distant national conditions, having its feet clogged and its hands tied by precedents which

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are not primitive, or prohibitions which are not ecumenical, more anxious not to overstep a certain narrow track, than to feel and follow the inspirations of the Holy Ghost, would be not only the worst of anachronisms, but a terrible offense against heaven and against humanity. . . . It is not using the whole width of Catholic doctrine that makes heterodoxy ; and it is not liberty or flexibility within the bounds of order, that makes revolution. . . .

“Some time or other—and one might reasonably expect not very long hence—it will be taken up as a serious question by our American Church, whether, except itself, there ever was such a thing anywhere. . . . as a company of Christians. . . . to forbid its members. . . . to come together. . . . on week days to pray. . . . unless they will engage always to continue doing that for half an hour. . . . Any order to cease ‘to teach and preach Jesus Christ’ to lost men, except after a service including a general exhortation, chants, versicles and eighth collects, has not been taken out of the college of the apostles. . . . The Church argument. . . . is in favor of uniformity : but uniformity is an expensive luxury, if you put away for it, any chance of saving the soul’s blood. . . .

“Should any Churchman question whether all this comports with churchly principles and precedents, he will do well to turn searchingly to church history. . . . Everybody admits the deadening effect of routine. . . . The wheels go ‘round and round,’ but somehow they do not ‘bite.’ And therefore to interrupt now and then, the ‘procession of ponderous polysyllables,’ to exchange the ‘half-hour promenade of solemn sentences,’ from the ranks of which every home-spun word is banished, and which even in metaphor is ‘dressed up in prim Sunday clothes,’ for a little evangelical speech, seasoned with common sense, pungent, colloquial, graphic, will do no damage. . . .

“I am, for one, at a loss to see how the gospel can be delivered to these American Dioceses, with even a tolerable fidelity, till we have a class or order of ministers, with a special sort of training, with no restrictions to bar their liberty of moving from place to place. . . . Either continue apostolic, and have evangelists, or reject evangelists and say nothing more about apostolicity. . . . Our argument. . . . is for the free use of all the preacher’s possible strength, outside of the walls which enclose a drilled and polished congregation, where he will speak eye to eye, with his matter-of-fact auditory, and where a manuscript will be impossible.”

2. Now, the Reformed Episcopal Church has made all the reforms here advocated by Bishop Huntington, of the Protestant Episcopal Church. “Outside of the walls which enclose a drilled and polished congregation,” and even inside of those walls except on Sunday morning and before a congregation of “this church,” our clergy are bound by no set form or service ; and their parishes have no geographical bounds, “to bar their liberty of moving from place to place,” or to prevent others from doing the same ; and they can, at any time, exchange pulpits with non-episcopal clergymen.

3. The contrary rules in the Protestant Episcopal Church are copied from the Church of England, “hampering its action by rules borrowed from distant national conditions, having its feet clogged, and its hands tied, by precedents which are not primitive, and prohibitions which are not ecumenical,” because the Church of England is a political “establishment,” and is governed by Parliament, which is “a heterogeneous body of atheists, theists, Jews, Roman Catholics, and every shade of



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orthodox and heterodox protestants," as says the *London Spectator*, quoted by *Church and State*, (iii. Nov. 11. 1874; xviii. June 15, 1875).

4. On the contrary: Bishop Doane, of Albany, in his Convention address of 1876, reported in the *Churchman* (xviii. Feb. 26, 1876), says: "It is not 'the differences of administration' among us that do harm. It is the spirit of superciliousness, of self-assertion, of fault-finding, of uncharitableness that condemns us so often in things that we allow, and makes so much that is really good to be evil spoken of. . . . And the Church of which you and I are members, has the purpose and the power to mould *our* habits of thought and speech; *our* ways of worship and of work, *our* devotions and *our* methods of doing our duty (xiii. 10.). . . . We have the perfect right and duty, I think, in simple loyalty, to think her ways the best; not to condemn and criticise other ways, but to exalt and illustrate her ways. . . . You cannot be Churchmen and either Presbyterians and Methodists. . . . I am saying nothing against Roman Catholics, or Presbyterians, or Methodists [or the R. E. C. ? xx. 1], in this; but it is better to be one or the other; and as we cannot be both, then we think it better to be the one thing that we are. . . . You may think the Churchly habits very old garments . . . and the new-fangled ways may be more *a la mode*—more fashionable, more popular, more taking, more effective. But you cannot piece out the old garment with the new. You may think the liturgical bottles of our worship very old, and the new wine of free prayer and 'free preaching' (whatever that means) (xix. 11-1), may seem very sweet and sparkling; but you cannot put the new into the old. . . . There are Churchly ways of doing everything that is good to do. . . . The modern method of what is called a revival is unchurchly. . . . A gospel of pardon without absolution, and of grace without seals; a preaching that proclaims the way lost, and gives no guide; that tells of hunger and offers no food; that holds up the Head that is in heaven and hides the Body that is on earth; that cries unclean and offers no washing; that seeks and reaches no deeper down than the emotions—this is not the Christ that we have learned. . . . Better let them alone, for I cannot conceive how any Churchman can cast in his lot with such a system. . . . We have the Church in her authority, in the Sacraments, in the means of grace, in the provision for private confession, *when needed*, in the power of authoritative absolution, in Confirmation," etc. (xviii. Nov. 6, Board.)

## 12th Section.

## IMITATING, BUT ABUSING. No. 1.

Under this heading, the Hartford *Churchman* of October 9, 1875, says: "The only specialty for which the 'Reformed' have the exclusive market, is the abuse of the P. E. C. . . . The whole stock in trade of the 'Reformed' is confined to the faults of the body, which it imitates." Now, as to

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thirteen Bishops, five Doctors of Divinity, and six newspapers of the P. E. C. use the expressions towards the R. E. C., as collected (xiii. 10.)

No answer whatever was made to any of these charges by any one of the Reformers, until on May 21 or 27, 1874, the editor of *Church and State* made misstatements as to facts at the Second Council of the R. E. C. which (ii. June 3, 1874,) were contradicted by a Reformer, who used this expression: "Has the periodical in question lost its character for truth and veracity, or does it publish without

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investigation?" The next answer was the open letter of Rev. M. B. Smith (ii. June 10, 1874), proving the historical errors, and denying the charges of Bishop Stevens, above quoted at June 10. This was further criticised (xiii. 24) with this remark: "Bishop Stevens stands alone in raising a question of *veracity* between himself and the members of the R. E. C. Since Mr. Smith has corrected his historical errors, and the errors of his charges, I will simply quote the words of Burke, 'Men know a little, presume a great deal, and so jump to the conclusion.'"

The third answer from a Reformer was (ii. Dec. 16, 1874,) in answer to an attack by *Church and State* of Nov. 18, 1874, denying its assertion that "no attack was made in General Convention upon Bishop Cummins or the cause he represents," and meeting several other remarks, which indicated that the Reformers had no reason to complain of the treatment they had received, and containing this passage: "In conversation with a non-Episcopal clergyman, I expressed my surprise that so many Bishops had become so much excited as to lose their balance, and forget that they ought at least to be gentlemen." He answered, "They cannot appreciate the ridiculous figures they cut before those who do not belong to their own sect."

Again, the Reformers of the first Council thus characterized (xiii. 10), were exclusively those "who are now, or have been, ministers and laymen in the P. E. C.," as stated by Bishop Cummins in his Call to Organize, dated Nov. 15, 1873, (ix.) As members of the old Evangelical party, they had used every endeavor to prevent the Romeward changes, of late years introduced into the P. E. C., as shown by the Philadelphia Declaration of Nov. 5, 1867 (xi. 5), (xviii. June 9, 1875.) The Chicago *Protest* of February 18, 1869 (xi. 14), the Chicago *Conference* of June 16-17, 1869 (xi. 15), and the letter of sympathy for Rev. Charles E. Cheney, of May 13, 1871, (xi. 16.) But they could not stem the torrent, and the *Church Journal* (iii. Feb. 25, 1874,) says: "The old-fashioned Evangelicals swamped into a hopeless and helpless minority, stand looking on, asking what we propose to do about it." (xviii. Jan. 1, 1876. No hope.)

These Evangelicals in the P. E. C. had several courses before them. *First*, they might do as has been done by *Church and State*, as, says the correspondent of the *Episcopal Recorder* (xviii. June 9, and Sept. 22, 1875.) "The open sale of this paper....included a transfer of at least two thousand Evangelical families to the High-Church camp....The *Church and State* was made up by uniting the *Protestant Churchman* and the *Christian Witness*....for a whole generation the accredited organs of the Evangelical party....By the sale of *Church and State*, this High-Church teaching is deliberately introduced into hundreds of Evangelical families, by one of the parties who owed the opportunity to do so, to the confidence placed in the previous professions of fidelity to the Evangelical cause. And is not this a part of a movement which began by an effort to suppress the Evangelical Societies?"

By thus surrendering at discretion, the Evangelicals would retain their social positions in what the *Southern Churchman* calls "a most respectable society" (xviii. July 8, 1875), and they would retain their share of the seven millions of property, and seven millions of annual income of the P. E. C. (xviii. Jan. 22, 1876); they would not subject themselves to the seven objections stated by Dr. Newton (xvii. May 5, 1875), nor to such abuse by the representatives of the P. E. C. as



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quoted (xiii. 10.) But if they adhered to their Evangelical views, this connection would be only nominal, and their contributions would cease (xix. 13-7 to 14.)

Or, *Second*: They might adhere to their Evangelical views, and "fight it out within the Church," with no other effect than to produce a schism (xii. 43-59), when we find the views of the ruling majority thus represented by the *Church Journal*, as quoted by *Church and State* (iii. Nov. 11, 1874): "May the hand be withered and the tongue dumb that writes or speaks, to organize a 'party' or promote 'views.'" But,

*Third*: Some of these Evangelicals, rejecting both the above alternatives, withdrew from the P. E. C., which they believed to allow false doctrines, and by a Declaration of Principles proclaimed themselves Protestants, pure and simple, in union with the Protestant world, from which they had been cut off by the excluding canon of 1868 (xii. 57, 59.) For this they have been abused as above shown (xiii. 10.) To answer this abuse by argument, and prove by facts the condition of the P. E. C., and the propriety of separation, addresses have frequently been made by the members of the R. E. C. These arguments are not met by argument, but by abuse, in charging these facts as abuse. And such is the case with the charge at the head of this article, "Imitating, but Abusing."

**13th Section.****IMITATING, BUT ABUSING. No. 2.**

This charge against the R. E. C. is proved to be the reverse of the truth (xix. 12.) The extracts from the remarks of thirteen Bishops of the P. E. C. against the R. E. C. (xiii. 10) closely resemble the curses by the Pope (xiii. 10½.) We now come to the

**RIGHT OF ABUSING OR CURSING.**

Bishop Odenheimer (ii. June 3, 1874,) takes the same position respecting the R. E. C. as on page 112 of "The New Jersey Journal," of 1869, when referring to the resignation of the Rev. M. B. Smith: "The Holy Catholic Church...marches on to victory, by virtue of the presence of the Incarnate Son of God, who has promised that the gates of hell shall never prevail against her." Cardinal McCloskey is equally confident respecting his Church (xviii. Nov. 29, 1875.)

The *Church Journal* (iii. Dec. 4, 1873,) shows the exclusive claims of the P. E. C. (xviii. March 1, 1876, Lay.)

The Bishop of Maine (xviii. Nov. 6, 1875,) in his Convention address said: "Were all nominal Christian believers among us united in the same confession of faith, and in a common organization, it would still be difficult enough to stem the tide of unbelief and irreligion...but when there is no unity of organization or of effort, but on the contrary, jealousies, rivalries, and strifes, we find here not only an element of weakness in the Christian body, but the most fruitful cause of that indifference and scepticism which so extensively prevails amongst us....And who can offer a remedy....but a....Church which, like her Divine Master,....can speak as 'one having authority.' Such is the claim of the P. E. C., and we are bound to declare and exhibit everywhere this distinctive character of the Church." And the presiding Bishop (xviii. Nov. 6, 1875; Dec. 10, 1875, Eng.)

The *Churchman* (xviii. Nov. 20, 1875,) says: "The frequency and ease with

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which ministers of the Congregational body are called and transferred to preside over Presbyterian and Reformed Dutch Societies, may perhaps be looked upon as a disruption of party lines and the softening of asperities. . . . Our good friends have a way of bridging it over, 'Christian Union,' or forgetfulness, or something else doing the service of seven-leagued boots."

Now: the above extracts illustrate the well-known fact that many in the P. E. C. regard that branch as especially "the Church." And we may infer from these, and the remarks of others, that there are those who believe that the Bishops of the P. E. C., by virtue of the "electric touch" of the Apostolic Succession, are almost, if not quite, infallible, and have the same right of cursing as is distinctly claimed by the Pope (xiii. 10, 10½); and that no one has a right to reply (xviii. Jan. 22, 1876, Bp. of M.) To this we demur and bring proof to the contrary.

The Bishop of Maine, as above quoted, says: "Jealousies, rivalries, and strifes . . . the most fruitful cause of that indifference and scepticism which so extensively prevail amongst us." Amongst whom? The *Churchman*, as above, shows that "jealousies, rivalries, and strifes" do not prevail between the Congregational "body," and the Presbyterian and Reformed Dutch "Societies." Nor is it between them and the Methodists; nor is it between the R. E. C. and any Evangelical Church, since we frequently find them all associating on the most friendly terms of perfect equality (xvii. 1875; May 5, Brook.; June 16, Ref. 1876, Jan. 1; Ott. and Chicago; 12, Va.; Feb. 1, Use; 9, Vic.; Mar. 1, do. do. etc., etc.)

But the above extracts show that the P. E. C. treats these "bodies" and "societies" with a haughty air of superiority; and we know that the ruling majority in the P. E. C. refuses to join with non-Episcopal Churches, in united efforts for the spread of Christianity; and these, coupled with the terms, "dissenters," "sects," "bodies," "societies," exhibit on the part of the P. E. C., and would naturally excite in others "jealousies, rivalries, and strifes," if those thus designated cared anything about them (ii. Dec. 16, 1874, B. A.; iii. June 4, 1874; xviii. Feb. 5, 1876, Bp.; March 1, Lay.) So much for the P. E. C. towards non-Episcopalians. And a strong expelling motive to drive me out of the Church of my ancestors, was the use of such terms among Christians, that are analogous to the terms used by persons who claim to belong to a high Brahminical *caste* among the Heathen (iv. 8.)

Then, within the P. E. C. the "jealousies, rivalries, and strifes," that are justly rebuked by the *Church Journal* (iii. Jan. 7, 1875), and the remarks of Bishop Cox (xviii. Sept. 4 and 11, 1875,) exceed anything that I know of, among non-Episcopal Churches.

Then, the abuse (xiii. 10) poured out in a turbid flood upon the R. E. C. by thirteen Bishops of the P. E. C., who claim the succession from the Apostles, and by Doctors and by newspapers, I suppose to be unprecedented, except by the Pope (xiii. 10½.)

Hence, the P. E. C. appears to stand unrivalled for its "jealousies, rivalries, and strifes," (both without and within). . . . "the most fruitful cause of the indifference and scepticism that so extensively prevail amongst us." And this does not indicate that this is especially "The Church" (xviii. Nov. 6, 1875, House.)



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Again, "The Holy Catholic Church...marches on to victory, by virtue of the presence of the Incarnate Son of God, who has promised that the gates of hell shall not prevail against her," as Bishop Odenheimer very properly says, as above. If, then, the P. E. C. be that Church, as he and others maintain, the facts should prove that it "marches on to victory," while the following facts appear to prove the contrary, viz. :

1st. The P. E. C., or its parent, was among the early Churches in this country (xviii. Dec. 30, 1875,) but now it is one of the small denominations, and, according to the census of 1870, contained only one in twenty-eight of the Protestants, without including the Roman Catholics (xiii. 10½.) Then since the organization of the R. E. C. on December 2, 1873, and the abusive remarks thereon by the P. E. C. (xiii. 10) we have the following admissions (2d to 15th) by persons high in authority in the P. E. C., viz. :

2d. "R. B. D." [R. B. Duane, Sec. ?] (iii. Feb. 20, 1875.)

3d. Pastoral of the House of Bishops (iii. Nov. 3, 1874.)

4th. Bishop Whittingham (iii. Sept. 10, 1874.)

5th. Bishop Littlejohn (iii. May 20, 1874.)

6th. Rev. N. H. Schenck, D.D. (xviii. Nov. 11, 1875,) at the P. E. C. Congress, said: "It was a surprising fact that to-day there was a smaller number of candidates for holy orders than there was six or seven years ago....A maxim which unfortunately had proved true, was that the fool of the family had been designated for the ministry."

[Then add 7 to 11 from the *Churchman* of Nov. 6, 1875.]

7. "The Foreign Committee reported that their receipts for the year were only \$89,724.74, being \$10,275.64 less than in 1874, and \$24,385.34 less than in 1873." [See 11th.] (xviii. Nov. 6.)

8. "The Foreign Committee being also in debt to the extent of more than \$30,000," (xviii. Nov. 6.)

9. "The Committee stated that, in their judgment, the need of a more thorough enlistment of the people in the great missionary work was becoming more apparent every year," (xviii. Nov. 6.)

10. "The Nineteenth Annual Report of the Society for the Increase of the Ministry, says: 'Notwithstanding the warnings of the last General Convention, and the earnest exhortations of the Pastoral Letter [3d], and the forcible charge of almost every Bishop to his own Diocesan Convention [4th, 5th], the candidates for Holy Orders have not only not increased, but have actually fallen off during the past year [2d 11], threatening widespread destruction throughout the Church,' " (xviii. Nov. 6, 1875.)

11. "The Special Committee of the Board of Missions of the P. E. C." in its report on the Domestic Missions, signed by Bishops Whipple and Doane, and by six others, says: "The increase of our ministry last year in fifty-six dioceses was only twenty-eight over the deaths [2d]. In four years, from 1870 to 1874, there was a decrease of 200 in the number of our candidates for orders, and of these candidates there were but few of that class which represents the highest culture, talent, and social standing in the Church....We had supposed that this deficiency was caused by the worldliness of the times, and that it was common to all religious bodies; but we find that during the same period, the Presbyterian Church increased in the

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number of its candidates for the ministry, from 511 to 800, and that last year they raised \$250,000 for theological education. Their efforts have been rewarded in a more highly educated ministry, and in the large increase of communicants.... The pressure of work and of unoccupied fields, will tempt us to accept those who are not in every way fitted for the Master's work." (xviii. Nov. 6, 1875; Jan. 22, 1876, Bp. G.)

12. Bishop Clark, in his Convention address, as reported in the *Southern Churchman* (xviii. Sept. 23, 1875), referred "to the alarming decrease in the number of candidates for Holy Orders, which had fallen off some twenty or thirty per cent. since the Convention of 1871. The Church cannot be made to grow by any process of mere pulverization—by converting presbyters into Bishops, and dividing dioceses—while the general supply of clergy is gradually diminishing."

13. Bishop Howe, of Central Pennsylvania (reported in *The Churchman*, xviii Jan. 1, 1876), in his Convention sermon, says: "The number of candidates for Holy Orders in 1871 was 448, and in 1874 only 228; a falling off of nearly one-half.... It is time for our clergy to look these alarming facts in the face."

14. The Foreign Committee of the Board of Missions (*Churchman*, xviii. Jan. 29, 1876), Special Committee, says: "Last year's excess of payments, \$16,474.02 + \$16,231.46 for the preceding year, make indebtedness at the commencement of this fiscal year \$32,705.48.... For two years or more, the expenses have exceeded the income at the rate of more than \$16,000 per annum.... We think the Committee will realize a sum equal to last year.... \$90,000. Amount required for the year, \$87,028. Add arrearages, \$32,705, makes \$119,733 to be provided for. (xviii. Jan. 29, Canada.)

15. The Rev. Dr. Harriman, as reported in the *Evening Post* (xviii. April 15, 1876), in his call for help in aid of the Society for the Increase of the Ministry, states that: "The increase of ministers in the P. E. C. fell off from ten per centum a year from 1830 to 1840; to six per centum a year in the decade 1850 to 1860; from 1860 to 1871 the annual increase of the clergy came down to four per centum, and now, in 1876, it has fallen to two per centum."

Now: these fifteen quotations do not indicate that the P. E. C. "marches on to victory" to prove its divine right to speak "as one having authority," and by virtue of that authority, to use such language towards the R. E. C. as that quoted (xiii. 10.) But they do indicate that there is something wrong in the P. E. C. that is causing its decline. And facts indicate that the cause of that decline caused the separation of the R. E. C. from the P. E. C. Remove the cause and the conditions would be reversed (xiv.)

**14th Section.****THE REASON.**

In the midst of these lamentations, no one in the P. E. C. ventures to express an opinion as to the fundamental cause of decay (xviii. Jan. 22, 1876, Bp. of M.) But facts indicate that it is the semi-Romanism that was introduced about 1841 (xix. 10; xviii. Jan. 5, 29, 1876; do.; Feb. 5, 26; Mar. 22), and "from 1841 there has been a falling off at a steadily-increasing ratio" [2d]. From the above numbered statements it appears that the candidates which they desire, and as a general rule, can not get, are [11th] "of that class that represents the highest culture, talent, and



## 14th Section.

social standing in the Church" [3d]; "whose parents are able to give them an unrestricted choice of professions." While of those that they do get [3d], "but a small proportion . . . are self-supporting." [5th]. And for the "past twenty years, nothing but a marked physical or mental debility has debarred any one"; and [6], "the fool of the family had been designated for the ministry." This is by authority.

Now: I believe, that in proportion to numbers, the P. E. C. is the richest of all the denominations (xviii. Jan. 22, 1876, Statistics.) But it is evident from the above that the candidates they can not get are those who would not be raised in *social standing*, nor be induced to stifle their convictions for the sake of *pecuniary support*. Of this class in the ministry, those who prefer Romanism, pure and simple, leave the P. E. C. in that direction. We know this to be the fact (xviii. March 1, 1876.) Others of the same class (but not all) who desire Protestantism pure and simple, leave the P. E. C. for the Presbyterian, Methodist, Dutch Reformed, Congregational, Independent, Baptist, and Reformed Episcopal Churches. We know all these to be facts (xi. 24.) Others of the same class, be they Romanists, semi-Romanists, or Protestant, who might be willing to enter the ministry of the P. E. C., if it were the same in all places, may reasonably draw back from a Church in the condition of the P. E. C., as described by *Church and State* (III. Sept. 10, 1874; do.) I know of one such case of withdrawal (xii. 45.)

The fifteen admissions quoted above, have all been uttered since the organization of the R. E. C., on Dec. 2, 1873. When analyzed, they prove that the semi-Romanism which now controls the P. E. C. is the cause of its decay (xii. 56-59.) To change from this control to Protestantism pure and simple, the R. E. C. separated from the P. E. C. (xi.) For this its members have been charged with wrong, in the roughest kind of language, by thirteen Bishops, six newspapers, and five D.D.'s (xiii. 10.) To defend themselves from the charge of wrong, they have frequently stated facts to prove the necessity of separation. This statement of facts is called "abuse," although the facts themselves are not denied; and such is the charge by the *Churchman* at the head of this paper, "Imitating, but Abusing" (xvii. Oct. 9, 1875; xviii. Jan. 29, Feb. 5, Feb. 26, 1876; March 1, 1876, Rome; Mar. 22, Sister.)

## 15th Section.

## IMITATING, BUT ABUSING. No. 3.

From this attack on the R. E. C. (xix. 12), it appears that in 1875, the *Churchman* is not satisfied with the strong family likeness (xix. 2), in place of finding the R. E. C. flying off to the "dreary waste of fanaticism and folly" as predicted (ii. May 21 and June 3, 1874.)

## AS TO IMITATING.

When the Colonies separated from England and formed these U. S. A., they did not attempt any Utopian novelties like some other nations, but retained the old system to which they had been accustomed; except in a few points, where their experience had proved it to be defective. The result has shown the importance of conservatism.

When the P. E. C. separated from the Church of England, it followed the same

**15th Section.**

general rule as the civil government, and framed the Prayer-Book of 1785 as described (xi. 2.)

In 1789, the P. E. C. abandoned these modifications of 1785, and more closely imitated the Prayer-Book of the Church of England (xix. 11-a. ; xix. 9 ; xii. 12-24.)

But the founders of the R. E. C., having all belonged to the Evangelical party in the P. E. C. (ix. 3), had learned, by experience, the evils of this reaction ; and, abandoning the P. E. C., with its Prayer-Book of 1789, returned to the general principles of 1785 (xix. 2), and thus retained what was theirs by birthright ; and in this country older than the principles of the P. E. C. (xi. ; xix. 2.) And upon the basis of this Prayer-Book of 1785, thus abandoned by the P. E. C., the Episcopate was transmitted from Canterbury to the P. E. C. (vi. 7, 8.) And this the *Hartford Churchman* calls "Imitating" the P. E. C.

**16th Section.****DATE OF EASTER. GENERAL PRINCIPLES AND NOTE.**

The following three papers (xix. 16, 17, 18) have appeared in a different form in the *Episcopal Recorder* of Jan. 26, Feb. 2, 9, and 23, 1876. They were suggested by various papers on the same subject in the *Churchman*, *Southern Churchman*, and *New York Times* of about the same dates.

The references without letters are to the Chapters and Sections in this book. Those with letters refer to the like symbols and Sections in "Appendix II,—Report on the Gregorian Calendar," Journal of the R. E. C., in 1874 ; or to the same in the full work on Calendars, from which the parts included in this report were extracted.

**16-1.** The 14th Nisan began in the evening of Thursday, April 3, A.D. 33, and ended in the evening of Friday, April 4 ; and Christ was crucified on this 14th Nisan, as counted by the Jews in that year ; as shown by Mark (15-42) and John (19-31) ; and by the present Jewish Calendar (NB. Characters 5, 6, 7.)

**16-2.** Nevertheless, Christ ate His passover at the regular date on the Mosaic 15th Nisan, on Thursday evening, and He was crucified on the same 15th Nisan, which ended on Friday evening, according to the Mosaic date of the Passover, as determined during the Second Temple, by the date of the visible new moon of Nisan. This is proved by independent calculation (NB. AC. 16), and by the present Jewish calendar ; if we omit the postponement by (AO. Transfers), which did not prevail in A.D. 33. But at that date the Sanhedrim postponed the date one day, if the new moon of Nisan, when astronomically visible, was not actually seen by two witnesses, on account of its obscuration by clouds. And such appears to have been the case in A.D. 33 (NB. Characters 8, 9 ; NB. AO. 11.)

**16-3.** The "Quartodicimans" of Asia, held Easter on the 14th Nisan, and on any day of the week. The Westerns held Easter on Sunday next thereafter. In A.D. 314, the Council of Arles decided in favor of the Westerns, and in A.D. 325, the Council of Nicea (or Nice) confirmed it, but gave no astronomic rule, and this date was annually determined by the Egyptian astronomers until the century after the Council, when the Nicean calendar (N.C.) was substituted for these annual predictions (NB. NC. 1 to 4, 6.)



## 16th Section.

16-4. This NC. consisted of two parts. The lunar portion was the Nicean cycle of 235 new moons in nineteen years; and the solar portion was called the "Paschal Canons," which directed "That the 21st day of March shall be accounted the vernal equinox." The substance of these Paschal Canons is given in the Prayer-Books of the P. E. C. and of the Church of England, under the head of "Tables and Rules." All the following assert or imply that the vernal equinox fell A.D. 325, March 21, viz.: Long, Montucla, Renwick, Rees, Adams, Missal, Seabury. But the British Act of Parliament, 1752, says: "On or about the 21st day of March." And calculation proves that, counting Jerusalem as the prime meridian, the vernal equinox about that date (as at present in new style) fell on March 21, only in the third year after leap-year (NB. AC. 16-7), and this latest date, March 21, being "*accounted* the vernal equinox," prevented Easter from falling on the day of the Passover in three years out of four, as might have happened if March 20, the actual date in A.D. 325, had been given as the single date. And such was the object of the Nicean rule, as stated in the Missal, "*ne cum Judæis conveniamus*"; and by Lindo, "*ne videantur Judaizare*," (NB. NC. 3, 4, 6, 7-3.)

16-5. But this Nicean Cycle gave only the dates of the 235 new moons. And to the dates of the nineteen Paschal new moons, some added 12, others 13, and others 14 days for the full moon of Nisan of the Paschal Canons (16-3.) This confusion was terminated by the Council of Chalcedon A.D. 534, when by common consent 13 days were added to the dates of the 19 Paschal new moons, omitting all the rest of the 235 moons in the cycle, and thus establishing the 14th Nisan as the Nicean full moon of Nisan. This formed the old style calendar, used by the Westerns until the introduction of the Gregorian Calendar (NS. 18), and, in a Greek form, still regulates the ecclesiastical dates of the Russo-Greek Church (16-1, 2, 3;) (AM. 3; NS. 18; OS. 2; NB. Calendars 18-11, 12; 19; NB. GND. 4, 8, 12 13; NB. NC. 5, 6.)

16-6. The 14th Nisan having been thus established as the full moon intended by the Council of Nicea, is now the standard Mosaic or astronomic date of GN. (Golden Number) in our calendar; at the standard age of about 14.416 days after conjunction, or a little less than mean full moon 14.765 days after conjunction. And this is nearly the average of the Mosaic or astronomic moon, which varied between 13.75 and 15 days old at the beginning of 14th Nisan. And it is nearly the same age as the moon for the 14th Nisan by the present Jewish calendar (NB. AC. 2-2, 2-3, 2-16.7; NB. Calendars 18-5, 6; 18-9, 10; 18-15, 16.) Hence the calendar "full moon" may vary about three-quarters of a day more and less than the standard 14.416 days old, and still be the Mosaic moon of the 14th Nisan.

16-7. This Jewish calendar (AO.) keeps the moon of 14th Nisan nearly to the same age, 14.455 days old, as in 1873, and increasing only at the rate of  $5\frac{3}{4}$  seconds per year, and counts the astronomical difference between a leap-year and a common year, and counts the dates invariably from 6 P.M. at Jerusalem (or as Muler says, from Eden in Babylonia, which makes but little difference). But the use of this calendar is very complicated (NB. AO. 11-15.)

16-8. The Gregorian Calendar is more complex in its construction than the Jewish calendar, but in its application much more simple and less precise. The age of the moon varies from the standard 14.416 for the following reasons. *First.* This single date is in maximum Julian time, which makes no difference between a

**16th Section.**

common year and a leap-year, and begins the artificial day at all hours of the natural day, and in the third year after leap-year it agrees with calendar (or ordinary) date. *Second.* In Table II. of the Prayer-Books (NS. 2), the lunar corrections (NS. LC), and the solar corrections (NS. SC.) are applied by whole days, when the proper corrections may be more or less than whole days; and they are applied only in the centurial years, taking no account of the intermediate variations. By means of these corrections are found for the centurial years, the date of GN. 3, corresponding with A.D. 325, the year of the Council of Nicea, and that date is indicated by the index number 0 to 29—the number of days after March 21, on which falls GN. 3 for the 14th Nisan. These irregularities of NS. SC. and NS. LC. are peculiar to the Gregorian Calendar.

**16-9.** The irregularity of Julian time (16-8, First), and the following are peculiar to the Nicean Cycle (16-8.) Thus: The Nicean Cycle assumes that 235 lunations strike the same date in 19 years. This is very nearly correct, if the years be Julian years of 365.25 days. This they are not. The 19 calendar years may contain 4 or 5 leap-years, and the terminal year may be a leap-year or a common year. Then the next nearest approach is 99 lunations, which are a little more than  $1\frac{1}{2}$  days over 8 years of 365.25 days. But the cycle counts only by whole days, and to make the average correct, sometimes adds one and sometimes two days, by this rule, viz.: In (NS. 4), or table to find Easter in the Prayer-Books for this century, take any GN. and its date as standards. Then to GN. add 8 years in a circle of 19 (*i. e.*, add 8 or subtract 11), and if this produce GN. 1 to 8, date it one day later; but if GN. 9 to 19, date it two days later, until the date exceed April 18 (the Paschal limit), and then subtract 30 days for the date of the same GN., and proceed as at first, until the original GN. and date are reproduced (NB. Scale.)

**16-10.** Lindo, in his preface to the Jewish Calendar, says: "The Council of Nice ordered that Easter should not be held on the first day of the Passover 'ne videantur Judaizare,' but in 1825 and 1903, both fall on the same day." This proves nothing against the Christian Calendar. The Mosaic or astronomic date was the standard in A.D. 325, not the present artificial Jewish Calendar of A.D. 360 (AO.) According to (AO. Transfers) the date is postponed one day later than the Mosaic date, if the Moled Tisri fall on day i., iv., or vi. (16-2), and again it is postponed one day in two cases to keep the year within the prescribed six different lengths. This addition of one or of two days beyond the Mosaic date, may bring the Passover on the Nicean date of Easter. Also, AO. takes the wrong moons in the years, GN. 9, 1, 12, and the preceding Passovers now fall in the second Mosaic month. And all the Passovers are advancing into the second month at the rate of one in 342.368 years, and the whole series of 19 will pass forward from month to month in each period of 6,505 years, so that in the course of time, the present calendar will bring the Passover in Summer, Autumn, Winter, Spring, and so keep revolving through the natural year. (NB. Calendars 18-15, 16.)

**16-11.** The Gregorian Calendar fails the least of all the Calendars now in use. During this century it gives the Nicean date of Easter as nearly as practicable with the simple form of calendar that has governed the Christian Church since the fifth century (16-3). But (NS. Retractions) will act during the next century. (NB. AC. 3.26—1, 2.) These are astronomically false, and contrary to the Nicean rule. They are indicated by the blanks at April 17 and 18 in Table III. of the Prayer-Books. (NB. AC. 3.26—1, 2.)



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16-12. The *Southern Churchman* of April 27th, has a paper by "R. K.," who is a "distinguished astronomer." He concludes thus: "In our day, nothing is easier than to point out the first full moon after the vernal equinox, and it would seem more consistent with the dignity of the Church to make use of it, rather than to follow the clumsy devise of Clavius, contrived, in part, to avoid the very thing it professes to give."

16-13. Now: (NB. AC. 2.16-12) gives a rule to find this date with astronomic precision. But, since the Gregorian Calendar preserves the simple form which has governed the Christian Church, without exception since A.D. 534, this and other astronomic rules are used (in AC.) to correct a few errors in the Gregorian Calendar, which only result in changing the date of some of the index numbers in Table II., and obliterating the NS. Retractions from Table III. in the Anglican Prayer-Books, and corresponding changes in the Roman Epacts.

## 17th Section.

## DATE OF EASTER, No. 2. ERRORS OF JARVIS.

Jarvis' Chronological History of the Church is an admirable work in general, but has three errors on the subject of Christian Calendars, viz. :

17-1. On pp. 87-92, he gives "The Calendar of the Ancient Church, established by the Council of Nice." This, I think, should read: "Established in the century next after the Council of Nice" (or Nicea). It would require too much space to give the historical quotations, to show that the Council of Nicea simply decided that Easter should be held on Sunday next after the Mosaic Passover, "ne cum Judæis conveniamus," as says the Roman Missal; that during the Second Temple, the Jews determined this date by actual observation on the paschal new moon at Jerusalem; that until the century after the Council, this date was predicted by the Egyptian astronomers, and communicated to the whole Christian world; and that in the century after the Council, this cycle in Jarvis was substituted for the annual predictions. (NB. NC. 1 to 7.)

17-2. These historical facts are important in determining what was actually the *Nicean rule* to find Easter. If this statement by Jarvis be correct, then was the old style calendar correct, as established by the Council of Chalcedon (A.D. 534), which added thirteen days to the dates of the paschal new moons in this cycle, for the dates of the full moon of Nisan, "to find Easter for ever"; and this Easter in the course of time, will advance into Summer, Autumn, Winter, and Spring, and thus keep revolving through all the seasons of the natural year; and in 1864, the Greek Easter, in accordance with this calendar (in a Greek form), fell at the proper Nicean date, five weeks later than our Easter. But if the Nicean rule require that Easter be held on Sunday next after the Mosaic date of the 14th Nisan, then does that date become astronomic, without restriction by any artificial calendar, and our Easter in 1864 was in precise accordance with the Nicean rule, while the Greek Easter was five weeks too late; and this error will keep on increasing. (NB. Calendars 18-11, 12.)

17-3. *The Churchman's Calendar* of 1866, 1867, and 1868, repeats the statement by Dr. Hill of the position of Amphilochios, Archbishop of Corinth, that "The Greeks may admit the Gregorian Calendar, but never the Latin rule of Easter, as

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the ordinance of the Council must be held superior to mere scientific adjustment." This appears to contradict itself, since the Latin rule of Easter is nothing more than the Gregorian Calendar. And the Latin rule of Easter accords with the "ordinance of the Council," while the Greeks follow a "mere scientific adjustment," that agreed with the Nicean rule in early days, but is going away from it at present. (xix. 16.)

**17-4.** On pp. 94, 95, Jarvis says: "The precession of the equinoxes had in the interval of time shifted the cardinal points in the zodiac, so that the winter solstice had passed from the 25th to the 21st of December, and the vernal equinox from the 25th to the 21st of March."

**17-5.** Now, the precession of the equinoxes has no connection with this subject; and Seabury makes the same mistake. Calendar dates depend exclusively upon the times occupied by the revolutions of the earth and of the moon. If there were no fixed stars, our calendar would be the same, but we would not be aware of the existence of the precession of the equinoxes. It is the very small distance that, in each year, the sun is westward from its former position among the stars when it reaches the equator. It is caused by the slow revolution of the pole of the earth around the pole of the ecliptic, while spinning rapidly in its daily revolutions and revolving with comparative rapidity in the zodiac; analogous to the slow revolution of the axis of top while spinning rapidly on its pin. This very slow motion of the pole of the earth among the fixed stars causes one star after another to become the "North Star" (and by this they determine the dates of the Pyramids), until, in about 25,000 years, it will make the complete circuit and return to the same point, "and the great clock of eternity will strike ONE!" (Mitchell.)

**17-6.** The actual cause of this recession was the error in the Julian Calendar, making the year average 365.25 days in place of 365.242,216, as assumed in the Greenwich Nautical Almanac since 1865, or 0.007,784 day too long, making a recession of solar dates of one day in 128 years (NB. AC. 2-2.)

**17-7.** On p. 95, Jarvis, in speaking of the Council of Nice in A.D. 325, says: "They found the.....new moon.....in the year of their session fell on the 23d March. They made it, therefore, the beginning of a new cycle of nineteen years, and consequently marked it with the Golden Number one. It is possible that, in the ordinary course of the Julian Calendar, the year of their session was the third of the Metonic Cycle," etc.

**17-8.** Now, by astronomic calculation, this moon in A.D. 325 did not fall on March 23, but on March 31, and this in the Nicean Cycle (Jarvis, p. 88) is marked III. Also, by astronomic calculation and by history, the new moon fell on January 1, B.C. 45, on the introduction of the Julian Calendar, and January 1 is marked I. in this cycle (Jarvis p. 87.) This makes the year B.C. 45 to be Golden Number I of the Roman Cycle, and that agrees with history; and that makes A.D. 325 = IX, which in this cycle gives new moon at April 1 (p. 88), one day later than III for the same year at March 31 in the Nicean Cycle. And in Julian time, the actual moon recedes one day in 308 years (NB. AC. 4, 5, 16.)

**17-9.** Consequently, these prove that, when this Nicean Cycle was constructed, they changed the basic year, so that A.D. 325 became III in place of IX in the Roman Cycle, and subtracted one day from the date of the moon in that cycle, to allow for the actual recession since B.C. 45, at the rate of one day in 308 years. Or, more likely, the Egyptian astronomers presented an independent cycle that was



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astronomically correct at that date, since in other respects there is not a precise agreement.

17-10. The year A.D. 325 being III in the Nicean Cycle, makes B.C. 1 = I. I can find no other prominent date to account for A.D. 325 being III, and suppose that B.C. 1 was chosen as the beginning of the Christian lunar cycle, because that was the first year in which the Julian Calendar was restored to the original intention, after the confusion arising from having eleven bissextiles in thirty-three years. And this confusion, as I suppose, arose from the vicious Roman mode of counting both extremes; and when Sosigenes (the Egyptian astronomer who constructed the Julian Calendar) directed that B.C. 45, and every *fourth* year thereafter, should be a bissextile, the Roman priests understood it in a Roman sense, and counted as the "fourth" what we count as the third. Julius Cæsar had been murdered; Sosigenes had disappeared; the priests appear to have been very ignorant, from this and their previous calendar (NB. AU.—)

17-11. This basic year of the Nicean Cycle, making A.D. 325 = III, and B.C. 1 = I, has been followed by all the numerous Christian cycles to the present day (excepting by the Greek Church); and that is the signification of the rule in the Prayer-Book: "To find the Golden Number or Prime, add one to the year of our Lord, and then divide by nineteen," etc. But in these early times the years B.C. 45, B.C. 1, and A.D. 325, were not known by these numbers, and were counted from the building of Rome (A. U. C.) And Golden Number III corresponding with the year of the Council of Nicea, A.D. 325, is the standard year of the cycle, to which all others are subordinate in tables II and III in the Prayer-Book, as determined in 1752 on the reformation of the English Calendar. Also in the Roman Missal, the Epact \* (= 0) is in all cases placed at the same date as Golden Number III in the Nicean Cycle, viz. : January 1, 31, March 1, 31, April 29, May 29, June 27, July 27, August 25, September 24, October 23, November 22, December 21 (AM. 2; NS. 9; NB. NS. 2-16; NB. GND. and Epacts. Also see Appendix H, Journal of the Reformed Episcopal Church in 1874.)

## 18th Section.

## DATE OF EASTER, No. 3. ERRORS OF SEABURY.

18-1. "The Theory and Use of the Church Calendar," by the Rev. Samuel Seabury, D.D. (New York, 1872), is full of errors. He finishes, "Δοξα τῷ Θεῷ."

18-2. This we might reasonably expect from the following quotations, on the pages referred to, viz. :—p. xii he explains for the information of "laymen"; p. xi, "A traditionary system which disclaims demonstration"; p. 7, "Neither is it necessary for one to be either an astronomer or a mathematician"; p. 117, "Science must come down from her throne, and condescend to accept the cycles which the custodians of the church have treasured up"; p. 118, "Must be kept wholly out of the domain of demonstrative science"; p. x, "I know of no treatise especially devoted to it"; p. xi, "a rule that may indeed be verified by experiment, but the reasons of which no author that I have seen has been at the pains to unfold."

With these remarks, he undertakes to demonstrate a system that is purely "astronomic and mathematical," which cost the Council of Gregorian astronomers ten years' study, and may be stated in these words :

## 18th Section.

18-3. *Proposition.* To frame a calendar which, in the Nicean form of averaging, shall follow the actual movements of the sun and moon so closely that it may represent the Nicean Rule, and bring Easter on the Sunday next after the fourteenth day of the actual moon that shall fall on or next after the date of the actual vernal equinox, counting the time from the Mosaic visible new moon, and from Jerusalem as the prime meridian (NB. Scale; xix. 16.)

18-4. For information on this subject, see the authors referred to under NB. NS., in the Journal of the Second Council of the Reformed Episcopal Church, in 1874, Appendix H, in which the Anglican and Roman forms of the Gregorian Calendar are both given. Then compare that with the following:

18-5. Dr. Seabury (p. xiv) desires to "recast" the Anglican Calendar, and to adopt the Roman mode of reaching the same result precisely, objecting to "the peculiarities of the Hanoverian method, which has been fastened upon us in our English and American Prayer-Books" (pp. 123, 194, xiv. 89, 189, 200, 211); *i. e.*, he calls the use of Golden Numbers, in the place of the Roman Epacts, "Hanoverian." But this was begun by Meton, B.C. 432, and Golden Numbers have been used directly by all Christians since the Fifth century, until in 1582 the Church of Rome substituted Epacts. The Greeks still use Golden Numbers; and the Church of Rome uses the same Golden Numbers as the Anglicans, in order to find the Epacts (xix. 10; NS. 1 to 7; AM. 3; OS. 2; NS. 12.) (xix. 19 Two.)

18-6. Again (pp. 193, 194), "As if the Church, wearied of God's own ordinance for the regulation of her ancient solemnities, should choose some strange light, which should shine, like the Dog Star, but for one month in the year.... In no other age.... could the heirloom of a thousand years be torn from her without a protest"; *i. e.*, using only the nineteen full moons of the Paschal month, omitting all others of the 235 lunations in nineteen years.

18-7. Now, it was the Council of Chalcedon, in A.D. 534, at the recommendation of Dionysius Exiguus, in A.D. 525 (Seabury, p. 78), which made this change; and in place of adding, as previously, thirteen days to the dates of the Paschal new moons in the Nicean Calendar each time that the date of Easter was desired, at once added thirteen days to the nineteen dates for the Paschal full moons only, and omitted all the other moons in the year. This is the old style calendar, and is now used by the Greeks in a Greek dress. And our table, in like manner, has only the Paschal full moons. There is no known table that gives the whole 235 *full* moons in the cycle, but several, including the Greek cycle, which give the 235 new moons in the cycle, and these are only to answer imperfectly, the same civil purpose as a modern almanac; and, with the exception of the Nicean cycle, these cycles of new moons could not, without correction, be used for ecclesiastical purposes, since they do not agree with the old style table for full moons, that being fixed "forever," while these keep following the recession of the astronomic moon, at the rate of one day in 308 Julian years, and show their date of construction by the date assigned to new moon. The system of Roman Epacts for each of the 365 days in a Julian year is an improvement on these older tables of new moons, because, in place of changing the whole table, it is only necessary to determine which Epact is to be used. And by means of these Epacts and the Sunday Letters the Church of Rome reaches the same result as the Anglicans by their method of Golden Numbers. As to the "Dog Star," that shines for the whole year, but for about a month is overpow-



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ered by the light of the sun. As to "God's own ordinance," and "strange light" [?] *Græcum est, non legitur* (xix. 16-5; NB. Calendars 18-11, 12; AM. 3; OS. 2; NS. 4; NB. GND. 3, 4, 5, 6, 7, 8, NS. 7, 12.)

18-8. Again (pp. 197, 198, 211), "Why direct us to Easter by Golden Numbers, with complicated tables for changing them century after century, instead of directing us to find Easter by means of the simple and immutable system of Epacts?" And (p. 206), "That wilderness of figures which constitute the Second and Third of our General Tables," (NS. 2, 3.)

18-9. Now, this "wilderness of figures" is very simple when understood, and a better condensation than can be found elsewhere. These Tables II and III contain the Gregorian system in precise accordance with the Roman Epacts. They give the whole system in full, "changing [the dates] century after century," down to the year 8500, and repeat; while the Roman Missal takes fifty-two lines to bring the Epacts, which change the same dates, "century after century," down to A.D. 1900 only; which fifty-two lines in the Missal are represented by the index numbers "0" and "1" opposite to 1600, 1700, and 1800 in Table II. And in place of the remaining index numbers 2 to 30, in Table II, the Missal says, "de qua re plura invenies in libro novæ rationis restituendi Kalendarii Romani," without giving the name of this "book." But the new column of Epacts added to the Anglican Table III carries the Epacts down to A.D. 8500 for use in the Roman mode. That they have not (NB. NS. Construction and Explanation of Table II and III; NB. GND. 9.)

18-10. And Dr. Seabury evidently does not understand that there are two kinds of Epacts, the one "simple and immutable," always at the same dates, like the Sunday Letters; the other depending on the Golden Number, and changing instantly with the date of the Golden Number, which is used by the Roman Church as well as by the Anglican, and this determines which of the permanent Epacts is to be used, in the same manner as the Dominical determines which of the Sunday Letters is to be used. The Anglicans followed the Romans even in the "Retractions," which are astronomically false and contradict the Nicean Rule, and will operate after A.D. 1900. (NB. GND. 8; NS. 12, 7; 26; NB. AC. 3.26-1, 2.)

18-11. Again (pp. 78, 67, 71, 72, 90), "The Alexandrian Canon was founded on the Lunar Cycle of Meton (reduced from 6940 to 6939 days 18 hours)," and "drawn off with difficulty from the use of the Jewish Cycle of 84 years."

18-12. Now, this Alexandrian Canon, or Old Style Calendar (OS. 2), and the Cycle of Meton (OE), and the present Jewish Cycle (AO.), all count by 19 years, but all are fundamentally different. Neither is a copy of the other. Neither can be modified into the other. (NB. NS. 33.)

18-13. Again (p. 19), "The Hebrews, . . . in common with most Ancient nations, . . . began the civil year, which was a solar year of 365 days, at the autumnal equinox," and (p. 14) "365 days is still assumed to be the length of the year in the Calendar of the Church, and of all civilized nations."

18-14. Now the Calendar year of Christians is the Julian year of  $365\frac{1}{4}$  days, and history gives no account of any nation that counted uniformly 365 days in the year, excepting the ancient Egyptians, with their Canicular year, which was neither solar nor lunar, and which appears to have been partially used by the Jews when they left Egypt; but at present they use the Babylonian Calendar, and now have years of six different lengths, but neither of them 365 days. (NB. AO. 17, 18.)

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18-15. Again (p. 225), "Ten days which were cancelled in 1582, on account of the precession of the equinoxes." This should be "on account of the error in the Julian Calendar," as explained when Jarvis makes the same mistake. (xix. 17-4, 5, 6.)

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## SUCCESSION IN THE R. E. C.

Different families of the one Apostolic Catholic Church, in different countries, trace their descent from their ecclesiastical ancestors, whom they reverence; as the Lutherans and the German Reformed in Germany; the Dutch in Holland; and the Presbyterians in France, Switzerland, and Scotland; and their descendants in other countries. In like manner we trace the descent of the R. E. C. from the English Reformers.

It is merely a local incident, that the Reformers in England retained the Episcopal form; and such is now the legal position of the Church of England, (xviii. June 15, Ch.) The Declaration of Principles of the R. E. C. says: "II. This Church recognizes and adheres to Episcopacy, not as of divine right, but as a very ancient and desirable form of church polity." And, "IV. This Church condemns and rejects the following erroneous and strange doctrines, as contrary to God's Word: *First*. That the Church of Christ exists only in one order or form of ecclesiastical polity," (xi. 2.)

Hence the R. E. C. rejects the dogma of Apostolic Succession, as quoted (iii. Nov. 11, 1874, Ch. Jo.; Dec. 30, 1874, High Church); and regards it of no practical importance to determine the historical truth, between the contradictory assertions of Dr. Hook, who says: "There is not a Bishop, Priest, or Deacon, who cannot, if he please, trace his descent from Peter and Paul"; and of Archbishop Whately, who says: "There is not a minister in Christendom, who is able, with any approach to certainty, to trace his own succession to any of the Apostles whatever."

*Two Rival Episcopal Churches in Great Britain.*

The history of the Church of England is traced out (xii. 12-24.) That of the Episcopal Church in Scotland is thus given in Chambers' Encyclopedia:

The early Scotch Church differed slightly from other western Churches, but gradually they assimilated before the end of the 12th century. But down to the 15th century they had no metropolitan. They were subject to Rome, who, in 1492, raised Glasgow as metropolitan. In 1406, 1407, 1433, reformers were burned. In 1525 Lutheran books prohibited. In 1528 Patrick Hamilton was burned. In 1546 began a deadly struggle. In 1559 the Reformers defied the Regent, and in 1560 had the ascendancy and cut loose from the Pope. They then modelled their Church after that at Geneva. Others restored Episcopacy, with "Protestant Bishops set apart for that office by their brethren of the ministry." These were supported by the Sovereign. But the Presbyterians gained the ascendancy, and made the State subordinate to the Church, but not precisely in the Presbyterian form. In 1610 Episcopacy was restored by the consecration of three Scottish prelates by four English Bishops, in London. Then followed strife. In 1689, political causes ruined Episcopacy. In 1702 Presbyterianism was established by



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Act of Parliament. The Toleration Act of 1712 protected the Episcopalians, but on the death of Queen Anne they were involved in the attempt to overthrow the Hanoverian dynasty, and this made the name of Episcopalian and Jacobite to be synonymous. In 1745 some intolerant acts of Parliament were passed against the Episcopalians, "and it was not till 1792 that the Episcopalians, who, from the death of Prince Charles, had acknowledged the reigning dynasty, were relieved from the penal laws."

*Two Rival Episcopal Churches in America.*

In 1784 Bishop Seabury, of Connecticut, was consecrated by the Bishops of the Scotch Church, descended from the Non-Jurors. The Journals of the General Conventions of 1785-6 (vi.) show that he and his diocese kept aloof and formed one Episcopal Church in Connecticut, and probably other neighboring States. Those who were present at those Conventions applied to the Bishops of the Church of England for Episcopal ordination. A resolution was offered, that no one now in this country (*i. e.*, Seabury) be acknowledged to be a Bishop. This was evaded by the operation of the Previous Question. Then a vote was carried, that during the negotiation for Orders from Canterbury, no Orders conferred by any one now in this country be recognized, thus prudently keeping in reserve the Scotch Orders, in case the Church of England should refuse. The latter consented to confer the "Episcopal Character," and did so upon Bishops White and Provoost on February 4, 1787, on the basis of the Prayer-Book of 1785, which had passed the inspection of two Archbishops and thirteen Bishops. These formed a second Episcopal Church south of Connecticut, analogous to the Church from which they sprung, south of Scotland. Then on Sept. 19, 1790, the Rev. James Madison, of Virginia, was consecrated Bishop by the English Bishops. In 1789 these two rival churches coalesced and formed the present P. E. C., and, rejecting the Prayer-Book of 1785, established the present Prayer-Book, with some extracts from that of the Church of Scotland. Hence, the succession in the P. E. C. is a mixture of that from Canterbury with that from the Scotch Non-Jurors. (xix. 18-5.)

*Succession in the R. E. C.*

It has been shown that the R. E. C. is substantially a separate organization of the Evangelicals of the P. E. C. and Church of England, as far as relates to the principles of the R. E. C. (vi. ; ix. ; x. ; xi. ; xvi. ; xix. 2.)

We now come to the Personal Succession in the R. E. C. :

(1.) **Bishop Cummins.** The Journal of the General Convention of the P. E. C. of 1868, page 552, has this record :

"LXXXI.—BISHOP CUMMINS—In the name of God, Amen.—*To all the faithful in Christ Jesus throughout the world, greeting ;*—Be it known unto you, that we, John Henry Hopkins, D.D., LL.D., by the grace of God, Bishop of Vermont, and Presiding Bishop; B. B. Smith, D.D., by the grace of God, Bishop of Kentucky; Henry W. Lee, D.D., by the grace of God, Bishop of Iowa; J. C. Talbot, D.D., by the grace of God, Assistant Bishop of Indiana; Charles Todd Quintard, D.D., by the grace of God, Bishop of Tennessee; Robert H. Clarkson, D.D., Missionary Bishop of Nebraska; and John B. Kerfoot, D.D., Bishop of Pittsburg, under the protection of Almighty God, in Christ Church, in the city of Louisville, on the

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fifteenth day of November, in the year of our Lord one thousand eight hundred and sixty-six (1866), did then and there, in the presence of the Clergy and Laity of the Diocese of Kentucky, according to the due and prescribed order of the Protestant Episcopal Church in the United States of America, and in conformity with the Canons thereof, consecrate our beloved in Christ the Rev. GEORGE DAVID CUMMINS, D.D., Rector of Trinity Church, Chicago, of whose sufficiency in good learning, soundness in the faith, and purity of manners, we were fully ascertained, into the office of a Bishop in the Church of God, he having been duly elected Assistant Bishop of the Diocese of Kentucky. Given under our hands and seals in this said city of Louisville, in the diocese of Kentucky, the fifteenth day of November, in the year of our Lord, one thousand eight hundred and sixty-six (1866): JOHN H. HOPKINS, *Presiding Bishop*; [Seal]—B. B. SMITH, *Bishop of Kentucky*; [Seal]—HENRY W. LEE, *Bishop of Iowa*; [Seal]—JOS. C. TALBOT, *Bishop of Indiana, Coadjutor*; [Seal]—CHAS. TODD QUINTARD, *Bishop of Tennessee*; [Seal]—ROBERT H. CLARKSON, *Missionary Bishop of Nebraska*; [Seal]—JOHN B. KERFOOT *Bishop of Pittsburgh*; [Seal].

Also, the *Churchman's Calendar*, of the same year as this Journal (1868), has the following (p. 154), which is understood to be by Bishop Coxe, viz.: "2 Kentucky . . . . Assistant Bishop, with the right of Succession—Rt. Rev. George David Cummins, D.D. He was born in the State of Delaware, Dec. 11, 1822; educated at Dickinson Coll., Pa., graduating in 1841; ordained Deacon by Bp. Lee, of Delaware, in Oct., 1845, and Priest, by the same prelate, in July, 1847; received the degree of D.D. from Princeton Coll. in 1856. His first parish was Christ Church, Norfolk, Va.; the next St. James' Church, Richmond, Va.; the next, Trinity Church, Washington, D. C.; the next, St. Peter's Church, Baltimore, Md.; the last, Trinity Church, Chicago, Ill. While in charge of this parish he was elected Assistant Bishop of Kentucky; consecrated in Christ Church, Louisville" [etc., as above from the Journal; then continues as to the Diocese]. "Population, 1,155,713 . . . . Clergy 31, Parishes 37, Confirmed, 541" (xiii. 15.)

(2.) *Bishop Charles Edward Cheney, D.D.*, graduated A.B. at Hobart College, Geneva, New York, and gave the "Philosophical Oration," the second honor of the class of July 16, 1857; entered the middle class of the Virginia Theological Seminary, in Oct., 1857, and remained there till Nov., 1858, when called as assistant minister of St. Luke's Church, Rochester, where he continued his theological studies, and did not regularly graduate from the Seminary, but was always named in the catalogues as an Alumnus. He was ordained Deacon by Bishop De Lancey in Trinity Church, Utica, N. Y., on Nov. 21, 1858, and at once acted as assistant of Rev. Dr. Benjamin Watson (now rector of the Church of the Atonement, Philadelphia), and remained in that position till Aug. 1, 1859, when he took charge of St. Paul's Church, Havana, New York, till 1860. Then, on March 4th, he was ordained Presbyter by Bishop De Lancey, in Christ Church, Rochester, the sermon being preached by Rev. Dr. William Ashley; that clergyman, and Rev. Mr. (now Bishop) Neely, and some others, uniting in laying on of hands. A week later (March 11th), he took charge of Christ Church, Chicago, where he has now been for more than 16 years. The degree of D.D. was conferred by Iowa College, a Congregational institution, after Bishop Whitehouse had declared him "Degraded from the ministry of the Church of God." (xiii. 13; xi. 26.)



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(3.) *Bishop William R. Nicholson, D.D.*, graduated A.B. at La Grange College, North Alabama, and received the degree of D.D. from Bishop McIlvaine, when President of the Theological Seminary at Gambier; was ordained Deacon and Presbyter by Bishop Leonidas Polk, of Louisiana, of the P. E. C.; was consecrated Bishop in the R. E. C. in the 2d R. E. C. at Philadelphia, on Feb. 24, 1876. The Consecrators were Bishops Cummins and Cheney of the R. E. C., Bishop Simpson of the Methodist Episcopal Church, Drs. Leacock, Latané, and J. Howard Smith of the R. E. C., and Drs. Beadle and Blackwood of the Presbyterian Church; also, Rev. Mason Gallagher and William T. Sabine, took part in the service. (See References xi. 26; xvii. May 12-18, 1875; June 16--Sept. 22, 1875; Jan. 1, 1876; Feb. 25; March 1, Ch. U.; do.; Consec.; Conf.; Mar. 8, Lent.)

(4.) *Bishop-Elect, Rev. Edward Cridge, B.A., Cantab.*:—Matriculated at Cambridge, England, October, 1844; kept all the terms and took his degree of B.A. in January, 1848, standing third class in mathematical honors; was Gisborne scholar of his college (St. Peter's); ordained Deacon at Norwich by Bishop of Norwich (Stanley), in February, 1848; Assistant Curate of North Walsham from Feb., 1848, to Feb., 1851, and Second Master of the Grammar School there during the same period; passed voluntary theological examination at Cambridge in the autumn of 1849 (or 1848); was ordained, shortly after, "Priest" at Norwich, by Bishop of Norwich (Hind); appointed Assistant Curate of West Ham, near London, in Feb., 1851; and licensed, shortly after, to the incumbency of Stratford Marsh (district parish), in West Ham; appointed by the Hudson Bay Company to Victoria District Church (Christ Church), V. I., in 1854. This was the first church in Vancouver's Island; it was completed in August, 1855, at which time he commenced his labors in it, and continued in the same till October, 1874. He was made Dean in December, 1865, the Church having been made the Cathedral just before. Bishop Scott (P. E. Bishop of Oregon) held the first confirmation in the church, before the arrival of the Anglican Bishop Hills (Jan. 1860), 21 candidates. The exodus of Christ Church congregation from the Church of England, and his appointment as their pastor, was on Nov. 1, 1874. (i. Nov. 4, Dec. 9, Dec. 16, 1874; Jan. 27, Feb. 17, 1875; xvii. April 21, May 5, May 12-18, June 9, Sept. 22, 1875; Feb. 2, 9, March 1, 1876; ii. Jan. 27, 1875.)

(5.) *Rev. James A. Latané* was elected Bishop (xvii. May 12-18, 1875), and declined. The details of his early history are not at hand. His position in the P. E. C. is shown (iii. Jan. 12, 29, 1874). He is probably the one referred to by Rev. Dr. Andrews of Va. as "One of the greatest minds in the country," etc. (iii. Oct. 29, 1874, Infant.)

(6.) *Rev. Marshall B. Smith, A.M.*, College of New Jersey, graduated at the Theological Seminary of Virginia; ordained Deacon by Bishop Alfred Lee, of Delaware, Nov. 28, 1858, and Presbyter by the same Bishop, Dec. 7, 1859; Assistant Minister of St. Andrews, Wilmington, Del., 1858-9; Rector of Christ Church, Dover, Del., 1859-60; Rector of St. John's Church, Passaic, N. J., 1860-69; preached the Convention sermon 1866; member of the Standing Committee for several years; joined the Reformed (Dutch) Church in 1869; stated clerk and examiner in the original languages of Holy Scriptures in Classis of Paramus 1870-73; member of General Synod of Ref. Dutch Ch. in 1871 and 1873; dismissed to the R. E. C. in 1873. (See references xi. 26.)

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(7.) *Rev. Mason Gallagher* was educated in Columbia College Grammar School, New York, and Rev. Dr. Reuben Sherwood's Boarding School at Norwalk, Conn., and then in Rev. Dr. Muhlenberg's Flushing Institute; graduated in 1840 at Hobart (then Geneva) College, and thence received the degree of A.M.; passed three years at the General Theological Seminary, and thence graduated; was ordained Deacon at Waterloo, N. Y., July 15, 1844, by Bishop De Lancey; and Presbyter on November 12, 1845, at Geneva, N. Y., by the same Bishop; was a Presbyter in the P. E. C. until 1871, and then resigned. His maternal grandfather was of an English Episcopal family, and a nephew of his grandfather was Rev. Thomas B. Murray, who was long a Secretary of the Society for Promoting Christian Knowledge, and a niece was the authoress Charlotte Elizabeth, who for many years conducted a Ladies' Church of England magazine. His paternal grandfather was for many years a communicant and vestryman in the Episcopal parish at Dumfries, Va. These show his family connection with the Pan-Anglican Church. (See references, xi. 26.)

(8.) *Rev. B. B. Leacock, D.D.*, graduated A.B. from Rutgers College, N. J., in the class of 1847; in 1850 received the degree of A.M. from the same; on July 11, 1851, was ordained Deacon by Bishop William Meade, D.D., in the chapel of the Theological Seminary of Virginia; on July 16, 1852, was ordained Presbyter by Bishop John Johns, D.D., in Christ Church, Alexandria; on June 18, 1874, received the degree of D.D. from Rutgers College. (See references, xi. 26.)

(9.) *Rev. W. T. Sabine* was born in New York, October, 1838; parents were members of the P. E. C.; baptized by Bishop Eastburn; confirmed by Bishop Wainwright in 1854; graduated A.B. from Columbia College, New York, in 1859, and A.M. in 1862; graduated from the Gen. Theological Seminary of the P. E. C. in New York, 1862; ordained Deacon in Church of Transfiguration, New York, by Bishop Potter, June, 1862; Presbyter in Church of the Ascension, New York, by Bishop Potter, in 1863; assistant rector of St. George's Church, New York, from March 1 to December 1, 1863; rector of Church of the Covenant, Philadelphia, Pa., December 1, 1863, to April 1, 1866; rector of Church of Atonement, New York, April 1, 1866, to May 1, 1874, when he became rector of the First R. E. C. in New York, and so remains. (See references, xi. 26.)

(10.) *Rev. J. Howard Smith, D.D.*, graduated after due course at the Theological Seminary of Virginia; was ordained Deacon by Bishop Meade, and Presbyter by Bishop Johns. (See references, xi. 26.)

*Form of a Letter of Orders in the P. E. C.*

(11.) The excluding canon of the P. E. C. (xii. 59) was one of the causes of the resignation of Mr. Smith (vii. 2). The *Church Journal* (iii. Dec. 4, 1873) says: "It may be a tolerable opinion in the Church that the Apostolic Succession is not necessary to a valid ministry. It is an opinion, however, which the Church absolutely forbids every parish, every convention, every Deacon, Priest, or Bishop from acting on." According to this canon of 1863, "no church wardens, vestrymen, or trustees of the congregation shall permit any one to officiate therein without sufficient evidence of his being duly licensed, or ordained to be a minister in this Church." To show what the P. E. C. regards as "sufficient evidence" of being a "priest" in this "Apostolic Succession," to pronounce the "absolution" and admin



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ister the communion (which a Deacon may not do), I have borrowed the following document, which is on parchment, endorsed "Letter of Orders—The Rev. M. B. Smith, A.M.—1859." Then on its face: "BE IT KNOWN by these Presents, that I, Alfred Lee, by Divine Permission, BISHOP of the Diocese of Delaware, administering Holy Orders by the assistance of ALMIGHTY GOD, on Wednesday, the seventh day of December, in the year of our Lord one thousand eight hundred and fifty-nine, in St. Andrew's Church, in the city of Wilmington, in the State of Delaware, did admit our beloved in Christ the Rev. MARSHALL B. SMITH, of whose virtuous and pious life, and conversation, and competent learning, and knowledge in the Holy Scriptures I am well assured, into the Holy Order of PRIESTS, according to the form and manner prescribed and used by the Protestant Episcopal Church in the United States of America; and him, the said Marshall B. Smith, did then and there, rightly and canonically, ordain a PRESBYTER, he having, in my presence, freely and voluntarily declared that he believes the Holy Scriptures of the Old and New Testaments to be the word of GOD, and to contain all things necessary to Salvation, and having solemnly engaged to conform to the Doctrines and Worship of the Protestant Episcopal Church in the United States of America. IN TESTIMONY WHEREOF, I have caused my seal to be hereunto affixed. Dated the day and year above written, and in the nineteenth year of my consecration. ALFRED LEE, Bishop of the Diocese of Delaware [Seal]. Presbyters assisting in the 'Imposition of Hands:' The Rev. William Sparrow, D.D., Professor in the Theological Seminary of Virginia; Rev. Charles Breck, A.M., Rector of Trinity Church, Wilmington, Del.; Rev. Samuel C. Brinckle, A.M., Rector of Christ Church, Christiana, Del.; Rev. Stevens Parker, M.A., Rector of St. John's Church, Wilmington, Del.; Rev. Julius E. Grammar, A.M., Rector of St. Peter's Church, Smyrna, Del."

(12.) Now: These records show that all the clergy of the R. E. C., who have thus far been consecrated Bishops, or who have taken part in such consecration, had the same succession as other Presbyters in the P. E. C., and that Bishop Cummins had the same succession as other Bishops in the P. E. C. And, according to the Canons of the P. E. C., Bishop Cheney is still a Presbyter in the P. E. C. while Bishop in the R. E. C. (xiii. 13.) And upon "Church principles," all the ecclesiastical descendants of the R. E. C. will have the same succession as the R. E. C. And those who are most hostile to the R. E. C. admit that it has the same succession as the P. E. C. (ii. Jan. 1, 22, 22, 29, 1874.) It is analogous to other cases (ii. June 10, Open Letter; iii. Jan 29, 1874.) Hence the hostility of the P. E. C. towards the R. E. C. (x.; xii.; ii. Dec. 31, 1873.) On this point the following unauthorized expressions of opinion have been in possession of the authorities of the R. E. C. since May 12-18, 1875; and no objection has been heard, (iv.; v.; xi. 1, 43; xiv. 11; xvi. 21); and Chapter xvii. of the present date contains many opinions expressed, and action by those in authority which agree with the same, and all tending to the same point as contained in italics (xii. 50.)

The R. E. C. has been charged with inconsistency in claiming the same succession as the High-Churchmen in the P. E. C., while denying all superiority over those who have a different succession. But this is analogous to what we see daily in social life, where one member of a family simply shows that he has a "respectable" descent, and another of the same family claims that in consequence of that descent, he has the right to treat all others as his inferiors (xviii. July 8, 1875 P. E. C.; xix. 2; xx. 1.)

## 20th Section.

NAMES AND RESIDENCES OF THE MINISTERS OF THE REFORMED  
EPISCOPAL CHURCH.

MAY 24, 1876.

- Bishop George David Cummins, D.D., Lutherville, Baltimore Co., Maryland.  
 Bishop Charles Edward Cheney, D.D., 870 Michigan Avenue, Chicago, Ill.  
 Bishop William R. Nicholson, D.D., 2029 DeLancey Place, Philadelphia. Second  
 Reformed Episcopal Church, Sansom Street, above Twenty-first Street.  
 Rev. R. H. Bosworth, 1525 Shurtleff Avenue, Chicago, Ill. Emmanuel Church,  
 Twenty-eighth and Hanover Streets, Chicago.  
 Rev. R. H. Bourne, Charity Hospital, Blackwell's Island, N. Y.  
 Rev. William Bower, St. Paul's Church, Put-in-Bay, Ohio.  
 Rev. H. H. Brooks, Houston, Texas.  
 Rev. J. Eastburn Brown, St. Paul's Church, Moncton, N. B., Canada.  
 Rev. H. M. Collisson, Emmanuel Church, Ottawa, Canada.  
 Rev. William H. Cooper, D.D., 174 Center Street, Chicago, Ill. Immanuel Church, Cen-  
 ter and Dayton Streets.  
 Rev. Edward Cridge, B.A., Cantab., Church of our Lord, Humboldt Street, Victoria,  
 British Columbia.  
 Rev. J. P. Davis, St. John's Church, Chillicothe, Peoria Co., Illinois.  
 Rev. Laurence Dawson, Pineville. St. Stephen's P. O., South Carolina.  
 Rev. John K. Dunn, Cumberland, Maryland.  
 Rev. Samuel Fallows, D.D., 530 Fulton Street, Chicago, Illinois. St. Paul's Church,  
 corner Washington and Ann Streets.  
 Rev. William V. Feltwell, Falls of Schuylkill, Philadelphia. In charge of Grace  
 Chapel.  
 Rev. F. C. Ferguson, Monk's Corner, South Carolina.  
 Rev. Edward A. Forrest, Charleston, South Carolina.  
 Rev. Mason Gallagher, Paterson, N. J. Officiating at Rahway, N. J.  
 Rev. Ernst Guntrum, Chicago, Illinois.  
 Rev. William Hartley, Ashdown, Algoma, Ontario, Canada.  
 Rev. George Howell, 107 West 40th Street, New York City. Emmanuel Church  
 165-167 West 26th Street.  
 Rev. Wm. L. Jett, Washington, Rappahannock Co., Virginia.  
 Rev. Benjamin Johnson, Charleston, South Carolina.  
 Rev. James Johnson, No. 7 Philomene Terrace, Daly Street, Ottawa, Canada.  
 Rev. James A. Latané, St. Stephen's Church P. O., King and Queen Co., Va.  
 Rev. Benjamin B. Leacock, D.D., 170 Chambers Street, Newburgh, Orange Co., N. Y.  
 Church of the Corner-Stone, Newburgh.  
 Rev. J. H. MacElRey, Susquehanna Depot, Susquehanna Co., Pennsylvania.  
 Rev. Joseph S. Malone, 621 East York Street, Philadelphia. Emmanuel Church,  
 corner East York and Sepviva Streets.  
 Rev. Johnston McCormac, 361 Bathurst Street, Toronto, Canada. Emmanuel  
 Church, Markam Street.  
 Rev. M. T. McCormick, Trinity Church, Englewood, Cook County, Illinois.  
 Rev. Thomas J. McFadden, First Reformed Episcopal Church, Littleton, Colorado.  
 Rev. William McGuire, Chatham, New Brunswick, Dominion of Canada.



**20th Section.**

- Rev. J. H. McMechen, 2207 Chapline Street, Wheeling, West Virginia.
- Rev. A. M. Morrison, 4200 Pine Street, West Philadelphia.
- Rev. Edward D. Neill, Minneapolis, Minnesota.
- Rev. William S. Perkins, Bristol, Pa.
- Rev. William M. Postlethwaite, 361 Druid Hill Avenue, Baltimore, Maryland. Church of the Redeemer, Bolton Street, near Townsend.
- Rev. Edwin Potter, Johnstown, Fulton Co., New York.
- Rev. James C. Platt, Trinity Chapel, Boulder, Colorado. \*
- Rev. G. Albert Redles, 5166 Germantown Avenue, Philadelphia. Third Reformed Episcopal Church, corner of Cheltenham Avenue and Wayne Street.
- Rev. William H. Reid, 156 Washington Street, Brooklyn, New York. Church of the Atonement, located in Kings Co. Bank, corner Broadway and 4th Street, Brooklyn, E. D.
- Rev. F. H. Reynolds, 293 East Monument Street, Baltimore, Maryland. Emmanuel Church, N. W. corner of Forrest and Monument Streets.
- Rev. William T. Sabine, 111 East Nineteenth Street, New York. First Reformed Episcopal Church, Madison Avenue and Forty-seventh Street.
- Rev. Alexander Sloan, Newfield, Gloucester Co., New Jersey.
- Rev. J. Howard Smith, D.D., 49 New Street, Newark, New Jersey. Emmanuel Church, Association Hall, West Park Street.
- Rev. Marshall B. Smith, Passaic, N. J.
- Rev. Thompson L. Smith, Jefferson City, Missouri. Holy Trinity Church.
- Rev. P. F. Stevens, Mt. Pleasant, Charleston County, South Carolina. Officiating for eight congregations (colored).
- Rev. John Todd, St. John's Church, Sussex, New Brunswick, Canada.
- Rev. Charles H. Tucker, 1715 Arlington Street, Philadelphia. Church of our Redeemer, Sixteenth and Oxford Streets.
- Rev. B. B. Ussher, M.D., 26 Charles Street, West Toronto, Canada. Christ Church, James and Louisa Streets.
- Rev. Albert Walkley, P. O. address, 888 Archer Avenue, Chicago, Illinois. Residence, Beers and Homan Streets. Church of the Good Shepherd, Jones and Homan Streets.
- Rev. H. H. Washburn, No. 1 Edmondson Avenue, Baltimore, Maryland. Church of the Rock of Ages. Y. M. C. A. Hall, North Schroeder Street, between Franklin and Mulberry Streets.
- Rev. Joseph D. Wilson, Peoria, Illinois. Christ Church, Madison Street, between Hamilton and Fayette Streets.
- Rev. Walter Windeyer, Zion Church, St. John, N. B., Canada. (i. Dec. 2, 1873, Organization ; xi. 26.)

## CHAPTER XX.

### APPENDIX.

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**3d Section.**

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## 7th Section.

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(11) Monogram in a church window in Naples, contains the Greek letters *Ιησους* =Iésous=Jesus.







THE SURPLICE—(*Circular.*)

## 12th Section.

(12). June 17, 1876. Received this day a circular without date, printed in this form rather than in the *Episcopal Recorder*, containing a communication from "a valued correspondent," who calls the Surplice "A 'linen rag' of Popery"—2d, "The Babylonian garment"—3d, as to "the origin and significance of such usage," quotes the "very edifying explanation copied from an authorized manual of the Church of Rome" as to "the garments wherewith the priest is vested during the time of Mass... The Amice... The Alb... The Maniple... The Chasuble... The priest's Tonsure," and says: "The R. E. C., to be honest and consistent, should adopt the use of the *complete set* of sacerdotal vestments, including 'The priest's Tonsure' or none."

Then (4th), the editor comments: "If anything has been established in the settled regard of the people, it is this, that the Surplice, whenever or wherever seen, indicates the claim and discharge of sacerdotal functions, on the part of the person wearing it." (5th). "The uniting of such a claim and idea with the garment, has been carefully and persistently inculcated by the priestly and ritualistic party from its very rise and origin in the Tractarian movement."

Now (6th), I deny all the above, except the last (or fifth), and ask for proof. As I understand the matter, the Surplice is not "a linen rag of Popery," nor "a Babylonish garment." It has no connection with the "Amice," "Alb," "Maniple," "Chasuble," or "Tonsure," (1st, 2d, 3d). And (4th), it does not "indicate the claim and discharge of sacerdotal functions," except of late years (5th), by the "Tractarians," who, in like manner, have put a ritualistic construction on Baptism and the Lord's Supper.

7th. On the contrary, the Surplice is used exclusively by *Protestants*. It is used by the Moravians; it is obligatory in the Free Church of England, and these are undoubtedly Protestant. It is used, and I believe that it is obligatory in the Church of England, and that is Protestant by strict Parliamentary law (xix. 9). It is never used by the Romish priests, and in 1874 I saw Bishop Tozer officiating in a Romish "Alb," resembling a linen "duster," coming down to the knees, and with small sleeves, in place of the long Surplice with full sleeves; and I believe that he, like Bishop Lewis, holds that the Church of England is not Protestant, (xix. 9.)

8th. Again: This correspondent desires the Council to forbid the use of the Surplice. It is a legal maxim that "He who brings his claim before the court must come with clean hands." This is not the case at present. He says: "By a *unanimous vote of all the members* of the vestry, we requested Mr. ——— to discontinue the use of the Surplice." This contradicts the promise made in behalf of the parish, to agree to the Discipline of the R. E. C. The Council has left the dress to the discretion of the Rector. This vestry undertakes to set that provision aside, and usurp power that does not belong to them, and to tyrannize over the Rector. Should they drive away the Rector on such grounds, they may not get another worth having, since no clergyman with a proper spirit will allow himself to be "parish ridden."

9th. I state these facts from personal knowledge. Immediately after the organization of the R. E. C., at a meeting of the Executive Committee (composed of all the members of all the special committees),



## 12th Section.

Bishop Cummins proposed that we abandon the use of the bishop's robes and of the surplice, and use only the plain black academic gown, as is usual with several non-Episcopal denominations. This agreed with the unanimous opinion of the Committee. As a consequence, the Bishop handed over his robes to be used for family purposes, and they were taken to pieces. Then came a telegram from Chicago, "Bring your robes if you do not use them." The pieces were taken to Chicago. I now speak only for myself, and say, that I found the members of Bishop Cheney's congregation extremely anxious that the dress should be the same as they had been accustomed to see. They claimed to be Episcopalians. They had refused to be driven out of the P. E. C. I yielded my preferences, regarding it then, as I do now, simply a matter of taste. With our thoroughly Protestant standards, the precise dress can have no doctrinal signification. I believe that all the members of the Executive Committee agreed that it would be best to comply with this wish, and leave the *custom* that we desired, to be gradually introduced. This question was subsequently fully discussed by the Sub-Committee on Canons, and re-discussed by the Executive Committee. We were unanimously of the opinion that it was best to leave the dress to the discretion of the minister. This was confirmed by the action of the General Council. I believe that the last time that Bishop Cummins has appeared in any dress except the plain black gown was on this occasion at Chicago. I have seen Bishop Nicholson in no other dress, even when officiating as a Bishop.

10th. As to the Surplice, this circular admits that "an overwhelming majority, both of ministers and laity of the R. E. C." wish to abandon its use, thus showing the good common sense of the Council of leaving this matter to be settled by *custom*. But this correspondent is too much excited to wait, "wants everything done in twenty minutes," and says: "I fear we will lose some of our most *faithful* and *valued* members, if Mr. — persists much longer in wearing the surplice. . . . I fear he is. . . not sufficiently disposed to avail himself of the ample liberty which our Church affords," *i. e.* the "liberty" of allowing a tyrannical vestry by an act of usurpation to compel him to please them, and perhaps distress the greater part of his congregation, who prefer the dress to which they have always been accustomed.

11th. This circular is a new exemplification of the dangers referred to in the circular headed: "Let well enough alone." (xix. 1, 2, 4; ix. 3; xi. 28, 34, 35, 43; xiv. 9.)

*Passaic, N. J., June 19, 1876.*

B. AYCRIGG.

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(11) Monogram in Naples.















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